

Jesus' words on love, light, and life

Edited by Jason Hayward

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Preface

The Bible is a book of biographies and principles. The most important person in it is clearly Jesus. Some of the most important principles are centered around the topics of love, light and life. As such, this book repeats Jesus' words on love, light and life as recorded in the New Testament, for the purpose of study, understanding, meditation, and action. I chose to repeat His words from two of the most accurate English translations of the New Testament, the King James Version (KJV, 1611) and English Standard Version (ESV, 2016), reproducing Christ's words on these three topics according to the oldest and according to one modern translation 405 years later. I also reproduced the definition of selected words according to Thayer's Lexicon, or Joseph Henry Thayer's Greek-English Lexicon of the New Testament (1886), coded with Strong's Concordance. In the books authored by John, God's words about Jesus are also included in an Appendix.

Chapter 1: Jesus' words on love

Love

G26

Transliteration: agapē

Pronunciation: ag-ah'-pay

Thayer Lexicon:

1. Brotherly love, affection, good will, love, benevolence
2. Love feasts

Also translated: charity

Love

G25

Transliteration: agapaō

Pronunciation: ag-ap-ah'-o

Thayer Lexicon:

1. Of persons
 - a. To welcome, to entertain, to be fond of, to love dearly
2. Of things
 - a. To be well pleased, to be contented at or with a thing

Love

G5368

Lemma: phileō

Pronunciation: fil-eh'-o

Thayer Lexicon:

1. To love
 - a. To approve of
 - b. To like
 - c. Sanction
 - d. To treat affectionately or kindly, to welcome, befriend
2. To show signs of love
 - a. To kiss
3. To be fond of doing
 - a. Be wont, used to do

1.1 Matthew

“‘You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? You therefore must be perfect, as your heavenly Father is perfect.”

Matthew 5:43-48 ESV

<https://bible.com/bible/59/mat.5.43-48.ESV>

“Ye have heard that it hath been said, Thou shalt love [G25] thy neighbour, and hate thine enemy. But I say unto you, Love [G25] your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use [G1908] you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love [G25] them which love [G25] you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect [G5046].”

Matthew 5:43-48 KJV

<https://bible.com/bible/1/mat.5.43-48.KJV>

Despitefully use

G1908

Transliteration: epēreazō

Pronunciation: ep-ay-reh-ad'-zo

Thayer Lexicon:

1. To insult
2. To treat abusively, use despitefully
3. To revile
4. In a forensic sense, to accuse falsely
5. To threaten

Perfect

G5046

Transliteration: teleios

Pronunciation: tel'-i-os

Thayer Lexicon:

1. Brought to its end, finished
2. Wanting nothing necessary to completeness
3. Perfect
4. That which is perfect
 - a. Consummate human integrity and virtue
 - b. Of men

i. Full grown, adult, of full age, mature

“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me.”

Matthew 10:37 ESV

<https://bible.com/bible/59/mat.10.37.ESV>

“He that loveth [G5368] father or mother more than me is not worthy of me: and he that loveth [G5368] son or daughter more than me is not worthy of me.”

Matthew 10:37 KJV

<https://bible.com/bible/1/mat.10.37.KJV>

“What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of my Father who is in heaven that one of these little ones should perish.”

Matthew 18:12-14 ESV

<https://bible.com/bible/59/mat.18.12-14.ESV>

“How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”

Matthew 18:12-14 KJV

<https://bible.com/bible/1/mat.18.12-14.KJV>

“But when the Pharisees heard that he had silenced the Sadducees, they gathered together. And one of them, a lawyer, asked him a question to test him. “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.”

Matthew 22:34-40 ESV

<https://bible.com/bible/59/mat.22.34-40.ESV>

“But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love [G25] the Lord thy God with all thy heart [G2588], and with all thy soul [G5590], and with all thy mind [G1271]. This is the first and great commandment. And the second is like unto it, Thou shalt love [G25] thy neighbour [G4139] as thyself. On these two commandments hang all the law and the prophets.”

Matthew 22:34-40 KJV

<https://bible.com/bible/1/mat.22.34-40.KJV>

Heart

G2588

Transliteration: kardia

Pronunciation: kar-dee'-ah

Thayer Lexicon:

1. The heart

- a. That organ in the animal which is the centre of the circulation of the blood, and hence was regarded as the seat of the physical life
- b. Denotes the centre of all physical and spiritual life
- c. The vigour and sense of physical life
- d. The centre and seat of spiritual life
 - i. The soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors
 - ii. Of the understanding, the faculty and the seat of intelligence
 - iii. Of the will and character
 - iv. Of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affects, emotions, desires, appetites, passions
- e. Of the middle or central or inmost part of anything, even though inanimate

Soul

G5590

Transliteration: psuchē

Pronunciation: psoo-khay'

Thayer Lexicon:

1. Breath

- a. The breath of life
 - i. The vital force which animates the body and shows itself in breathing
 1. Of animals
 2. Of men
- b. Life
- c. That in which there is life
 - i. A living being, a living soul

2. The soul

- a. The seat of the feelings, desires, affections, aversions (our heart, soul, etc.)
- b. The (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life
- c. The soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

Also translated: life

Mind

G1271

Transliteration: dianoia

Pronunciation: dee-an'-oy-ah

Thayer Lexicon:

1. The mind as a faculty of understanding, feeling, desiring
2. Understanding
3. Mind, i.e. spirit, way of thinking and feeling
4. Thoughts, either good or bad

Also translated as: understanding

Neighbor

G4139

Transliteration: plēision

Pronunciation: play-see'-on

Thayer Lexicon:

1. A neighbor
 - a. A friend
 - b. Any other person, and where two are concerned, the other (thy fellow man, they neighbour), according to the Jews, any member of the Hebrew nation and commonwealth
 - c. According to Christ, any other man irrespective of nation or religion with whom we live or whom we chance to meet

““When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. And he will place the sheep on his right, but the goats on the left. Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’”

Matthew 25:31-40 ESV

<https://bible.com/bible/59/mat.25.31-40.ESV>

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation

of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited [G1980] me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger [G3581], and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Matthew 25:31-40 KJV

<https://bible.com/bible/1/mat.25.31-40.KJV>

Visited

G1980

Transliteration: episkeptomai

Pronunciation: ep-ee-skep'-tom-ahee

Thayer Lexicon:

1. To look upon or after, to inspect, examine with the eyes
 - a. In order to see how he is, i.e. to visit, go to see one
 - i. The poor and afflicted, the sick
 - b. To look upon in order to help or to benefit
 - i. To look after, have care for, provide for: of God
 - c. To look (about) for, look out (one to choose, employ, etc.)

Stranger

G3581

Transliteration: xenos

Pronunciation: xen'-os

Thayer Lexicon:

1. A foreigner, a stranger
 - a. Alien (from a person or thing)
 - b. Without the knowledge of, without a share in
 - c. New, unheard of
2. One who receives another hospitably
 - a. With whom he stays or lodges, a host

1.2 Mark

“In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, “I have compassion on the crowd, because they have been with me now three days and have nothing to eat. And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.””

Mark 8:1-3 ESV

<https://bible.com/bible/59/mrk.8.1-3.ESV>

“In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion [G4697] on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.”

Mark 8:1-3 KJV

<https://bible.com/bible/1/mrk.8.1-3.KJV>

Compassion

G4697

Transliteration: splagchnizomai

Pronunciation: splangkhnid'-zom-ahee

Thayer Lexicon:

1. To be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity)

“And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.”

Mark 12:28-34 ESV

<https://bible.com/bible/59/mrk.12.28-34.ESV>

‘And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is , Hear, O Israel; The Lord our God is one Lord: and thou shalt love [G25] the Lord thy God with all thy heart [G2588], and with all thy soul [G5590], and with all thy mind [G1274], and with all thy strength [G2479]: this is the first commandment. And the second is like, namely this, Thou shalt love [G25] thy neighbour [G4139] as thyself. There is none other commandment greater than these. And the scribe said

unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom [G932] of God. And no man after that durst ask him any question . '

Mark 12:28-34 KJV

<https://my.bible.com/bible/1/MRK.12.28-34>

Strength

G2479

Transliteration: ischus

Pronunciation: is-khoos'

Thayer Lexicon

1. Ability, force, strength, might

Kingdom

G932

Transliteration: basilea

Pronunciation: bas-il-i'-ah

Thayer Lexicon:

1. Royal power, kingship, dominion, rule
 - a. Not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom
 - b. Of the royal power of Jesus as the triumphant Messiah
 - c. Of the royal power and dignity conferred on Christians in the Messiah's kingdom
2. A kingdom, the territory subject to the rule of a king
3. Used in the N.T. to refer to the reign of the Messiah

1.3 Luke

““But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic either. Give to everyone who begs from you, and from one who takes away your goods do not demand them back. And as you wish that others would do to you, do so to them. “If you love those who love you, what benefit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.”
Luke 6:27-36 ESV

<https://bible.com/bible/59/luk.6.27-36.ESV>

' But I say unto you which hear, Love [G25] your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use [G1908] you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love [G25] them which love [G25] you, what thank have ye? for sinners also love [G25] those that love [G25] them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love [G25] ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. '
Luke 6:27-36 KJV

<https://my.bible.com/bible/1/LUK.6.27-36>

““A certain moneylender had two debtors. One owed five hundred denarii, and the other fifty. When they could not pay, he cancelled the debt of both. Now which of them will love him more?” Simon answered, “The one, I suppose, for whom he cancelled the larger debt.” And he said to him, “You have judged rightly.” Then turning toward the woman he said to Simon, “Do you see this woman? I entered your house; you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven—for she loved much. But he who is forgiven little, loves little.” And he said to her, “Your sins are forgiven.” Then those who were at table with him began to say among themselves, “Who is this, who even forgives sins?” And he said to the woman, “Your faith has saved you; go in peace.””
Luke 7:41-50 ESV

<https://bible.com/bible/59/luk.7.41-50.ESV>

' There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love [G25] him most? Simon answered and said, I suppose that he , to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved [G25] much: but to whom little is forgiven, the same loveth [G25] little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved [G4982] thee; go in peace [G1515].'

Luke 7:41-50 KJV

<https://my.bible.com/bible/1/LUK.7.41-50>

Save

G4982

Transliteration: sōzō

Pronunciation: sode'-zo

Thayer Lexicon:

1. To save, keep safe and sound, to rescue from danger or destruction
 - a. One (from injury or peril)
 - i. To save a suffering one (from perishing), i.e. one suffering from disease, to make well, heal, restore to health
 - ii. To preserve one who is in danger of destruction, to save or rescue
 - b. To save in the technical biblical sense
 - i. Negatively
 1. To deliver from the penalties of the Messianic judgment
 2. To save from the evils which obstruct the reception of the Messianic deliverance

Peace

G1515

Transliteration: eirēnē

Pronunciation: i-ray'-nay

Thayer Lexicon:

1. A state of national tranquility
 - a. Exemption from the rage and havoc of war
2. Peace between individuals, i.e. harmony, concord
3. Security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)
4. Of the Messiah's peace
 - a. The way that leads to peace (salvation)

5. Of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is
6. The blessed state of devout and upright men after death

“And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” He said to him, “What is written in the Law? How do you read it?” And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” And he said to him, “You have answered correctly; do this, and you will live.” But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” Jesus replied, “A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. Now by chance a priest was going down that road, and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?” He said, “The one who showed him mercy.” And Jesus said to him, “You go, and do likewise.””

Luke 10:25-37 ESV

<https://bible.com/bible/59/luk.10.25-37.ESV>

'And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life [G2222]? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love [G25] the Lord thy God with all thy heart [G2588], and with all thy soul [G5590], and with all thy strength [G2479], and with all thy mind [G1271]; and thy neighbour [G4139] as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour [G4139]? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [G4697] on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour [G4139] unto him that fell among the thieves? And he said, He that shewed mercy [G1656] on him. Then said Jesus unto him, Go, and do thou likewise. '

Luke 10:25-37 KJV

<https://my.bible.com/bible/1/LUK.10.25-37>

Life

G2222

Transliteration: zōē

Pronunciation: dzo-ay'

Root word: From zao (meaning to live)

Thayer Lexicon:

1. Life
 - a. The state of one who is possessed of vitality or is animate
 - b. Every living soul
2. Life
 - a. Of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature
 - b. Life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever

Mercy

G1656

Transliteration: eleos

Pronunciation: el'-eh-os

Thayer Lexicon:

1. Mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them
 - a. Of men towards men: to exercise the virtue of mercy, show one's self merciful
 - b. Of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ
 - c. The mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life

"Now the tax collectors and sinners were all drawing near to hear him. And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them." So he told them this parable: "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.' Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance... And he said, "There was a man who had two sons. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to

one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants."' And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring the fattened calf and kill it, and let us eat and celebrate. For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate. "Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

Luke 15:1-7, 11-32 ESV

<https://bible.com/bible/59/luk.15.1-32.ESV>

'Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth [G3340], more than over ninety and nine just persons, which need no repentance... And he said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he

was yet a great way off, his father saw him, and had compassion [G4697], and ran, and fell on his neck, and kissed [G2705] him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost [G622], and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost [G622], and is found.'

Luke 15:1-7,11-32 KJV

<https://my.bible.com/bible/1/LUK.15.1-7,11-32>

Repent

G3340

Transliteration: metanoeō

Pronunciation: met-an-o-eh'-o

Thayer Lexicon:

1. To change one's mind, i.e. to repent
2. To change one's mind for better, heartily to amend with abhorrence of one's past sins

Kissed

G2705

Transliteration: kataphileō

Pronunciation: kat-af-ee-leh'-o

Thayer Lexicon:

1. To kiss much, kiss again and again, kiss tenderly

Lost

G622

Transliteration: apollumi

Pronunciation: ap-ol'-loo-mee

Thayer Lexicon:

1. To destroy
 - a. To put out of the way entirely, abolish, put an end to ruin
 - b. Render useless
 - c. To kill

- d. To declare that one must be put to death
 - e. Metaphorically to devote or give over to eternal misery in hell
 - f. To perish, to be lost, ruined, destroyed
- 2. To destroy
 - a. To lose

Also translated: perish, destroy, lose

1.4 John

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.”

John 3:16-18 ESV

<https://bible.com/bible/59/jhn.3.16-18.ESV>

'For God so loved [G25] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life [G2222]. For God sent not his Son into the world to condemn the world; but that the world through him might be saved [G9482]. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. '

John 3:16-18 KJV

<https://my.bible.com/bible/1/JHN.3.16-18>

“A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”

John 13:34-35 ESV

<https://bible.com/bible/59/jhn.13.34-35.ESV>

'A new commandment I give unto you, That ye love [G25] one another; as I have loved [G25] you, that ye also love [G25] one another. By this shall all men know that ye are my disciples, if ye have love one to another. '

John 13:34-35 KJV

<https://my.bible.com/bible/1/JHN.13.34-35>

“If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. “I will not leave you as orphans; I will come to you. Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father, and you in me, and I in you. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him.” Judas (not Iscariot) said to him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father’s who sent me. “These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled,

neither let them be afraid. You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. And now I have told you before it takes place, so that when it does take place you may believe. I will no longer talk much with you, for the ruler of this world is coming. He has no claim on me, but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here."

John 14:15-31 ESV

<https://bible.com/bible/59/jhn.14.15-31.ESV>

' If ye love [G25] me, keep my commandments [G1785]. And I will pray the Father, and he shall give you another Comforter [G3875], that he may abide [G3306] with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth [G3306] with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live [G2198], ye shall live [G2198] also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments [G1785], and keepeth them, he it is that loveth [G25] me: and he that loveth [G25] me shall be loved [G25] of my Father, and I will love [G25] him, and will manifest [G1718] myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest [G1718] thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love [G25] me, he will keep my words: and my Father will love [G25] him, and we will come unto him, and make our abode [G3438] with him. He that loveth [G25] me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter [G3875], which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace [G1515] I leave with you, my peace [G1515] I give unto you: not as the world giveth, give I unto you. Let not your heart [G2588] be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved [G25] me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love [G25] the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.'

John 14:15-31 KJV

<https://my.bible.com/bible/1/JHN.14.15-31>

Commandments

G1785

Transliteration: entolē

Pronunciation: en-tol-ay'

Thayer Lexicon:

1. An order, command, charge, precept, injunction
 - a. That which is prescribed to one by reason of his office
2. A commandment

- a. A prescribed rule in accordance with which a thing is done
 - i. A precept relating to lineage, of the Mosaic precept concerning the priesthood
 - ii. Ethically used of the commandments in the Mosaic law or Jewish tradition

Comforter

G3875

Transliteration: paraklētos

Thayer Lexicon:

- 1. Summoned, called to one's side, especially called to one's aid
 - a. One who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant, an advocate
 - b. One who pleads another's cause with one, an intercessor
 - i. Of Christ in his exaltation at God's right hand, pleading with God the Father for the pardon of ours sins
 - c. In the widest sense, a helper, succourer, aider, assistant
 - i. Of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and given them divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom

Abide

G3306

Transliteration: menō

Pronunciation: men'-o

Thayer Lexicon:

- 1. To remain, abide
 - a. In reference to place
 - i. To sojourn, tarry
 - ii. Not to depart
 - 1. To continue to be present
 - 2. To be held, kept, continually
 - b. In reference to time
 - i. To continue to be, not to perish, to last, endure
 - 1. Of persons, to survive, live
 - c. In reference to state or condition
 - i. To remain as one, not to become another or different
- 2. To wait for, await one

Also translated: remain, dwell, continue, tarry, endure

G2198

Live

Transliteration: zaō

Thayer Lexicon:

1. To live, breathe, be among the living (not lifeless, not dead)
2. To enjoy real life
 - a. To have true life and worthy of the name
 - b. Active, blessed, endless in the kingdom of God
3. To live, i.e. pass life, in the manner of the living and acting
 - a. Of morals and character
4. Living water, having vital power in itself and exerting the same upon the soul
5. Metaphorically to be in full vigour
 - a. To be fresh, strong, efficient
 - b. As adjective active, power, efficacious

Manifest

G1718

Transliteration: emphanizō

Pronunciation: em-fan-id'-zo

Thayer Lexicon:

1. To manifest, exhibit to view
2. To show one's self, come to view, appear, be manifest
3. To indicate, disclose, declare, make known

Abode

G3438

Transliteration: monē

Thayer Lexicon:

1. A staying, abiding, dwelling, abode
2. To make an (one's) abode
3. Metaphorically of the God the Holy Spirit indwelling believers

“As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full. “This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. These things I command you, so that you will love one another. “If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.”

John 15:9-19 ESV

<https://bible.com/bible/59/jhn.15.9-19.ESV>

'As the Father hath loved [G25] me, so have I loved [G25] you: continue ye in my love [G26]. If ye keep my commandments [G1785], ye shall abide in my love [G26]; even as I have kept my Father's commandments [G1785], and abide in his love [G26]. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment [G1785], That ye love [G25] one another, as I have loved [G25] you. Greater love [G26] hath no man than this, that a man lay down his life [G5590] for his friends [G5384]. Ye are my friends [G5384], if ye do whatsoever I command you. Henceforth I call you not servants [G1401]; for the servant [G1401] knoweth not what his lord doeth: but I have called you friends [G5384]; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit [G2590], and that your fruit [G2590] should remain [G3306]: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love [G25] one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love [G5368] his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. '

John 15:9-19 KJV

<https://my.bible.com/bible/1/JHN.15.9-19>

Friends

G5384

Transliteration: philos

Pronunciation: fee'-los

Thayer Lexicon:

1. Friend, to be friendly to one, wish him well
 - a. A friend
 - b. An associate
 - c. He who associates familiarly with one, a companion
 - d. One of the bridegroom's friends who on his behalf asked the hand of the bride and rendered him various services in closing the marriage and celebrating the nuptials

Servants

G1401

Transliteration: doulos

Pronunciation: doo'-los

Thayer Lexicon:

1. A slave, bondman, man of servile condition
 - a. A slave
 - b. Metaphorically, one who gives himself up to another's will those whose service is used by Christ in extending and advancing his cause among men
 - c. Devoted to another to the disregard of one's own interests
2. A servant, attendant

Fruit

G2590

Transliteration: karpos

Pronunciation: kar-pos'

Thayer Lexicon

1. Fruit
 - a. The fruit of the trees, vines, of the fields
 - b. The fruit of one's loins, i.e. his progeny, his posterity
2. That which originates or comes from something, an effect, result
 - a. Work, act, deed
 - b. Advantage, profit, utility
 - c. Praises, which are presented to God as a thank offering
 - d. To gather fruit (i.e. reaped harvest) into life eternal (as into a granary), is used in fig. Discourse of those who by their labors have fitted their souls to obtain eternal life

““I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God.”

John 16:25-27 ESV

<https://bible.com/bible/59/jhn.16.25-27.ESV>

' These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth [G5368] you, because ye have loved [G5368] me, and have believed that I came out from God.'

John 16:25-27 KJV

<https://my.bible.com/bible/1/JHN.16.25-27>

““I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.””

John 17:20-26 ESV

<https://bible.com/bible/59/jhn.17.20-26.ESV>

'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in

us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect [G5048] in one; and that the world may know that thou hast sent me, and hast loved [G25] them, as thou hast loved [G25] me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory [G1380], which thou hast given me: for thou lovedst [G25] me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love [G26] wherewith thou hast loved me [G25] may be in them, and I in them.'

John 17:20-26 KJV

<https://my.bible.com/bible/1/JHN.17.20-26>

Perfect

G5048

Transliteration: teleioō

Pronunciation: tel-i-o'-o

Thayer Lexicon:

1. To make perfect, complete
 - a. To carry through completely, to accomplish, finish, bring to an end
2. To complete (perfect)
 - a. Add what is yet wanting in order to render a thing full
 - b. To be found perfect
3. To bring to the end (goal) proposed
4. To accomplish
 - a. Bring to a close or fulfillment by event
 - i. Of the prophecies of the scriptures

Glory

G1391

Transliteration: doxa

Pronunciation: dox'-ah

Thayer Lexicon:

1. Opinion, judgement, view
2. Opinion, estimate, whether good or bad concerning someone
 - a. In the NT always a good opinion concerning one, resulting in praise, honour, and glory
3. Splendour, brightness
 - a. Of the moon, sun, stars
 - b. Magnificence, excellence, preeminence, dignity, grace
 - c. Majesty
 - i. A thing belonging to God
 - ii. The kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity
 - iii. A thing belonging to Christ
 1. The kingly majesty of the Messiah

2. The absolutely perfect inward or personal excellency of Christ; the majesty
 - iv. Of the angels
 1. As apparent in their exterior brightness
4. A most glorious condition, most exalted state
 - a. Of the condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth
 - b. The glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour's return from heaven

"When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep."

John 21:15-17 ESV

<https://bible.com/bible/59/jhn.21.15-17.ESV>

'So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest [G25] thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love [G5368] thee. He saith unto him, Feed [G1006] my lambs. He saith to him again the second time, Simon, son of Jonas, lovest [G25] thou me? He saith unto him, Yea, Lord; thou knowest that I love [G5368] thee. He saith unto him, Feed [G4165] my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest [G5368] thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love [G5368] thee. Jesus saith unto him, Feed [G1006] my sheep. '

John 21:15-17 KJV

<https://my.bible.com/bible/1/JHN.21.15-17>

Feed

G1006

Transliteration: boskō

Pronunciation: bos'-ko

Thayer Lexicon:

1. To feed
 - a. Portraying the duty of a Christian teacher to promote in every way the spiritual welfare of the members of the church

Feed

G4165

Transliteration: poimainō

Pronunciation: poy-mah'-ee-no

Thayer Lexicon:

1. To feed, to tend a flock, to keep sheep
 - a. To rule, to govern
 - i. Of rulers
 - ii. To furnish pasture for food
 - iii. To nourish
 - iv. To cherish one's body, to serve the body
 - v. To supply the requisites for the soul's need

1.5 Revelation

““To the angel of the church in Ephesus write: ‘The words of him who holds the seven stars in his right hand, who walks among the seven golden lampstands. “I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, but have tested those who call themselves apostles and are not, and found them to be false. I know you are enduring patiently and bearing up for my name’s sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first. Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent.”

Revelation 2:1-5 ESV

<https://bible.com/bible/59/rev.2.1-5.ESV>

'Unto the angel of the church [G1577] of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love [G26]. Remember therefore from whence thou art fallen, and repent [G3340], and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent [G3340].'

Revelation 2:1-5 KJV

<https://my.bible.com/bible/1/REV.2.1-5>

Church

G1577

Transliteration: ekklēsia

Pronunciation: ek-klay-see'-ah

Thayer Lexicon:

1. A gathering of citizens called out from their homes into some public place, an assembly
 - a. An assembly of the people convened at the public place of the council for the purpose of deliberating
 - b. The assembly of the Israelites
 - c. Any gathering or throng of men assembled by chance, tumultuously
 - d. In a Christian sense
 - i. An assembly of Christians gathered for worship in a religious meeting
 - ii. A company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake
 - iii. Those who anywhere, in a city, village, constitute such a company and are united into one body
 - iv. The whole body of Christians scattered throughout the earth

v. The assembly of faithful Christians already dead and received into heaven

““And to the angel of the church in Laodicea write: ‘The words of the Amen, the faithful and true witness, the beginning of God’s creation. “‘I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see. Those whom I love, I reprove and discipline, so be zealous and repent. Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.’””

Revelation 3:14-22 ESV

<https://bible.com/bible/59/rev.3.14-22.ESV>

' And unto the angel of the church [G1577] of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm [G5513], and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich [G4145], and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich [G4145]; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love [G5368], I rebuke [G1651] and chasten [G3811]: be zealous [G2206] therefore, and repent [G3340]. Behold, I stand at the door [G2374], and knock: if any man hear my voice, and open the door [G2374], I will come in to him, and will sup with him, and he with me. To him that overcometh [G3528] will I grant to sit with me in my throne [G2362], even as I also overcame [G3528], and am set down with my Father in his throne [G2362]. He that hath an ear, let him hear what the Spirit saith unto the churches [G1577].'

Revelation 3:14-22 KJV

<https://my.bible.com/bible/1/REV.3.14-22>

Lukewarm

G5513

Transliteration: chliaros

Pronunciation: khlee-ar-os'

Thayer Lexicon:

1. Tepid, lukewarm
2. Metaphorically of the condition of the soul wretchedly fluctuating between a torpor and a fervour of love

Rich

G4145

Transliteration: plousios

Pronunciation: ploō'-see-os

Thayer Lexicon:

1. Wealthy, abounding in material resources
2. Metaphorically abounding, abundantly supplied
 - a. Abounding (rich) in Christian virtues and eternal possessions

Rebuke

G1651

Transliteration: elegchō

Pronunciation: el-eng'-kho

Thayer Lexicon:

1. To convict, refute, confute
 - a. Generally with a suggestion of shame of the person convicted
 - b. By conviction to bring to the light, to expose
2. To find fault with, correct
 - a. By word
 - i. To reprehend severely, chide, admonish, reprove
 - ii. To call to account, show one his fault, demand an explanation
 - b. By deed
 - i. To chasten, to punish

Also translated: reprove

Chasten

G3811

Transliteration: paideuō

Pronunciation: pahee-dyoo'-o

Thayer Lexicon:

1. To train children
 - a. To be instructed or taught or learn
 - b. To cause one to learn
2. To chastise
 - a. To chastise or castigate with words, to correct
 - i. Of those who are moulding the character of others by reproof and admonition
 - b. Of God
 - i. To chasten by the affliction of evils and calamities
 - c. To chastise with blows, to scourge
 - i. Of a father punishing his son
 - ii. Of a judge ordering one to be scourged

Zealous

G2206

Transliteration: zēloō

Pronunciation: dzay-lo'-o

Thayer Lexicon:

1. To burn with zeal
 - a. To be heated or to boil with envy, hatred, anger
 - i. In a good sense, to be zealous in the pursuit of good
 - b. To desire earnestly, pursue
 - i. To desire one earnestly, to strive after, busy one's self about him
 - ii. To exert one's self for one (that he may not be torn from me)
 - iii. To be the object of the zeal of others, to be zealously sought after
 - c. To envy

Door

G2374

Transliteration: thura

Pronunciation: thoo'-rah

Thayer Lexicon:

1. A door
 - a. The vestibule
 - b. Used of any opening like a door, an entrance, way or passage into
 - c. In a parable or metaphor
 - i. The door through which sheep go in and out, the name of him who brings salvation to those who follow his guidance
 - ii. "An open door" is used of the opportunity of doing something
 - iii. The door of the kingdom of heaven (likened to a palace) denotes the conditions which must be complied with in order to be received into the kingdom of God

Overcome

G3528

Transliteration: nikaō

Pronunciation: nik-ah'-o

Thayer Lexicon:

1. To conquer
 - a. To carry off the victory, come off victorious
 - i. Of Christ, victorious over all His foes
 - ii. Of Christians, that hold fast their faith even unto death against the power of their foes, and temptations and persecutions
 - iii. When one is arraigned or goes to law, to win the case, maintain one's cause

Throne

G2362

Transliteration: thronos

Pronunciation: thron'-os

Thayer Lexicon:

1. A throne seat
 - a. A chair of state having a footstool
 - b. Assigned in the NT to kings, hence, kingly power or royalty
 - i. Metaphorically to God, the governor of the world
 - ii. To the Messiah, Christ, the partner and assistant in the divine administration
 1. Hence divine power belonging to Christ
 - iii. To judges, i.e. tribunal or bench
 - iv. To elders

Chapter 2: Jesus' words on light

Light

G5457

Transliteration: phos

Pronunciation: foce

Root word: From an obsolete phao (meaning to shine or make manifest, especially by rays)

Thayer Lexicon:

1. Light
 - a. The light
 - i. Emitted by a lamp
 - ii. A heavenly light such as surrounds angels when they appear on earth
 - b. Anything emitting light
 - i. A star
 - ii. Fire because it is light and sheds light
 - iii. A lamp or torch
 - c. Light, i.e., brightness
 - i. Of a lamp
2. Metaphorically
 - a. God is light because light has the extremely delicate, subtle, pure, brilliant quality
 - b. Of truth and its knowledge, together with the spiritual purity associated with it
 - c. That which is exposed to the view of all, openly, publicly
 - d. Reason, mind
 - i. The power of understanding especially moral and spiritual truth

Light

G2545

Transliteration: kaiō

Pronunciation: kah'-yo

Thayer Lexicon:

1. To set on fire, light, burning
2. To burn, consume with fire

Also translated: burn

Light

G2989

Transliteration: lampō

Pronunciation: lam'-po

Thayer Lexicon:

1. To shine

Also translated: shine

Light

G3088

Transliteration: luchnos

Pronunciation: lookh'-nos

Thayer Lexicon:

1. A lamp, candle, that is placed on a stand or candlestick

Also translated: candle

Light

G5338

Transliteration: pheggos

Pronunciation: feng'-gos

Thayer Lexicon:

1. Light
 - a. Of the moon
 - b. Of a candle of lamp
2. The bright sunshine, the beam of light

Give light

G5461

Transliteration: phōtizō

Pronunciation: fo-tid'-zo

Thayer Lexicon:

1. To give light, to shine
2. To enlighten, light up, illumine
3. To bring to light, render evident
 - a. To cause something to exist and thus come to light and become clear to all
4. To enlighten, spiritually, imbue with saving knowledge
 - a. To instruct, to inform, teach
 - b. To give understanding to

Also translated: bring to light, lighten, enlighten, illuminate

Full of light

G5460

Transliteration: phōteinos

Pronunciation: fo-ti-nos'

Thayer Lexicon

1. Light
 - a. Composed of light
 - b. Of a bright character
 - c. Full of light
 - d. Well lit

2.1 Matthew

' "You are the light of the world. A city set on a hill cannot be hidden. Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. '

Matthew 5:14-16 ESV

<https://my.bible.com/bible/59/MAT.5.14-16>

'Ye are the light [G5457] of the world. A city that is set on an hill cannot be hid. Neither do men light [G2545] a candle, and put it under a bushel, but on a candlestick; and it giveth light [G2989] unto all that are in the house. Let your light [G5457] so shine [G2989] before men, that they may see your good works, and glorify [G1392] your Father which is in heaven. '

Matthew 5:14-16 KJV

<https://my.bible.com/bible/1/MAT.5.14-16>

Glorify

G1392

Transliteration: doxazō

Thayer Lexicon:

1. To think, suppose, be of opinion
2. To praise, extol, magnify, celebrate
3. To honour, do honour to, hold in honour
4. To make glorious, adorn with luster, clothe with splendour
 - a. To impart glory to something, render it excellent
 - b. To make renowned, render illustrious
 - i. To cause the dignity and worth of some person or thing to become manifest and acknowledged

' "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! '

Matthew 6:22-23 ESV

<https://my.bible.com/bible/59/MAT.6.22-23>

'The light [G3088] of the body is the eye [G3788]: if therefore thine eye [G3788] be single [G573], thy whole body shall be full of light [G5460]. But if thine eye [G3788] be evil, thy whole body shall be full of darkness. If therefore the light [G5457] that is in thee be darkness, how great is that darkness! '

Matthew 6:22-23 KJV

<https://my.bible.com/bible/1/MAT.6.22-23>

Eye

G3788

Transliteration: ophthalmos

Pronunciation: of-thal-mos'

Thayer Lexicon:

1. The eye
2. Metaphorically the eyes of the mind, the faculty of knowing

Single

G573

Transliteration: haplous

Pronunciation: hap-looce'

Thayer Lexicon:

1. Simple, single
2. Whole
3. Good fulfilling its office, sound
 - a. Of the eye

““So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops.”

Matthew 10:26-27 ESV

<https://bible.com/bible/59/mat.10.26-27.ESV>

' Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light [G5457]: and what ye hear in the ear, that preach ye upon the housetops.'

Matthew 10:26-27 KJV

<https://my.bible.com/bible/1/MAT.10.26-27>

2.2 Mark

“And he said to them, “Is a lamp brought in to be put under a basket, or under a bed, and not on a stand? For nothing is hidden except to be made manifest; nor is anything secret except to come to light. If anyone has ears to hear, let him hear.””

Mark 4:21-23 ESV

<https://bible.com/bible/59/mrk.4.21-23.ESV>

'And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested [G5319]; neither was any thing kept secret, but that it should come abroad [G5318]. If any man have ears to hear, let him hear. '

Mark 4:21-23 KJV

<https://my.bible.com/bible/1/MRK.4.21-23>

Manifested

G5319

Transliteration: phaneroō

Pronunciation: fan-er-o'-o

Thayer Lexicon:

1. To make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way
 - a. Make actual and visible, realised
 - b. To make known by teaching
 - c. To become manifest, be made known
 - d. Of a person
 - i. Expose to view, make manifest, to show one's self, appear
 - e. To become known, to be plainly recognized, thoroughly understood
 - i. Who and what one is

Manifest

G5318

Transliteration: phaneros

Pronunciation: fan-er-os'

Thayer Lexicon:

1. Apparent, manifest, evident, known
2. Manifest i.e. to be plainly recognized or known

2.3 Luke

““No one after lighting a lamp covers it with a jar or puts it under a bed, but puts it on a stand, so that those who enter may see the light. For nothing is hidden that will not be made manifest, nor is anything secret that will not be known and come to light.”

Luke 8:16-17 ESV

<https://bible.com/bible/59/luk.8.16-17.ESV>

' No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light [G5457]. For nothing is secret, that shall not be made manifest [G5318]; neither any thing hid, that shall not be known and come abroad [G5318]. '

Luke 8:16-17 KJV

<https://my.bible.com/bible/1/LUK.8.16-17>

“The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” And he said to them, “I saw Satan fall like lightning from heaven.”

Luke 10:17-18 ESV

<https://bible.com/bible/59/luk.10.17-18.ESV>

'And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning [G796] fall from heaven. '

Luke 10:17-18 KJV

<https://my.bible.com/bible/1/LUK.10.17-18>

Lightning

G796

Transliteration: astrapē

Pronunciation: as-trap-ay'

Thayer Lexicon:

1. Lightning
 - a. Of the gleam of a lamp

““No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light. Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. Therefore be careful lest the light in you be darkness. If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light.””

Luke 11:33-36 ESV

<https://bible.com/bible/59/luk.11.33-36.ESV>

' No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light [G5338]. The light [G3088] of the body is the eye [G3788]: therefore when thine eye [G3788] is single [G573], thy whole body also is full of light [G5460]; but when thine eye is evil, thy body also is full of darkness. Take heed

therefore that the light [G5457] which is in thee be not darkness. If thy whole body therefore be full of light [G5460], having no part dark, the whole shall be full of light [G5460], as when the bright shining [G796] of a candle [G3088] doth give thee light [G5461].'

Luke 11:33-36 KJV

<https://my.bible.com/bible/1/LUK.11.33-36>

"In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy. Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops."

Luke 12:1-3 ESV

<https://bible.com/bible/59/luk.12.1-3.ESV>

'In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven [G2219] of the Pharisees, which is hypocrisy [G5272]. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light [G5457]; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. '

Luke 12:1-3 KJV

<https://my.bible.com/bible/1/LUK.12.1-3>

Leaven

G2219

Transliteration: zumē

Pronunciation: dzoo'-may

Thayer Lexicon:

1. Leaven
2. Metaphorically of inveterate mental and moral corruption, viewed in its tendency to infect others

Hypocrisy

G5272

Transliteration: hupokrisis

Pronunciation: hoop-ok'-ree-sis

Thayer Lexicon:

1. An answering
2. An answer
3. The acting of a stage player
4. Dissimulation, hypocrisy

“Stay dressed for action and keep your lamps burning, and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.”

Luke 12:35-36 ESV

<https://bible.com/bible/59/luk.12.35-36.ESV>

'Let your loins [G3751] be girded about [G4024], and your lights [G3088] burning; and ye yourselves like unto men that wait [G4327] for their lord [G2962], when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. '

Luke 12:35-36 KJV

<https://my.bible.com/bible/1/LUK.12.35-36>

Loins

G3751

Transliteration: osphus

Pronunciation: os-foos'

Thayer Lexicon:

1. The hip (loin)
 - a. To gird, gird about, the loins
2. A loin, the (two) loins
 - a. The place where the Hebrews thought the generative power (semen) resided

Girded about

G4024

Transliteration: perizōnnumi

Pronunciation: per-id-zone'-noo-mee

Thayer Lexicon:

1. To fasten garments with a girdle or belt
2. To gird one's self
3. Metaphorically with truth as a girdle
 - a. To equip one's self with knowledge of the truth

Wait

G4327

Transliteration: prosdechomai

Pronunciation: pros-dekh'-om-ahee

Thayer Lexicon:

1. To receive one's self, to admit, to give access to one's self
 - a. To admit one, receive one into intercourse and companionship
 - b. To receive one (coming from some place)
 - c. To accept (not to reject) a thing offered
2. To expect: the fulfillment of promises

Lord

G2962

Transliteration: kurios

Pronunciation: koo'-ree-os

Thayer Lexicon:

1. He to whom a person or thing belongs, about which he has power of deciding; master, lord
 - a. The possessor and disposer of a thing
 - i. The owner; one who has control of the person, the master
 - ii. In the state: the sovereign, prince, chief, the Roman emperor
 - b. Is a title of honour expressive of respect and reverence, with which servants greet their master
 - c. This title is given to: God, the Messiah

2.4 John

“Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.” So the Pharisees said to him, “You are bearing witness about yourself; your testimony is not true.” Jesus answered, “Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. You judge according to the flesh; I judge no one. Yet even if I do judge, my judgment is true, for it is not I alone who judge, but I and the Father who sent me. In your Law it is written that the testimony of two people is true. I am the one who bears witness about myself, and the Father who sent me bears witness about me.””

John 8:12-18 ESV

<https://bible.com/bible/59/jhn.8.12-18.ESV>

'Then spake Jesus again unto them, saying, I am the light [G5457] of the world: he that followeth me shall not walk [G4043] in darkness, but shall have the light [G5457] of life [G2222]. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. '

John 8:12-18 KJV

<https://my.bible.com/bible/1/JHN.8.12-18>

Walk

G4043

Transliteration: peripateō

Pronunciation: per-ee-pat-eh'-o

Thayer Lexicon:

1. To walk
 - a. To make one's way, progress; to make due use of opportunities
 - b. Hebrew for, to live
 - i. To regulate one's life
 - ii. To conduct one's self
 - iii. To pass one's life

Life

G2222

Transliteration: zōē

Pronunciation: dzo-ay'

Root word: From zao (meaning to live)

Thayer Lexicon:

1. Life
 - a. The state of one who is possessed of vitality or is animate
 - b. Every living soul

2. Life

- a. Of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic “logos” and to Christ in whom the “logos” put on human nature
- b. Life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever

“As he passed by, he saw a man blind from birth. And his disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “It was not that this man sinned, or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world.” Having said these things, he spit on the ground and made mud with the saliva. Then he anointed the man’s eyes with the mud and said to him, “Go, wash in the pool of Siloam” (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar were saying, “Is this not the man who used to sit and beg?” Some said, “It is he.” Others said, “No, but he is like him.” He kept saying, “I am the man.” So they said to him, “Then how were your eyes opened?” He answered, “The man called Jesus made mud and anointed my eyes and said to me, ‘Go to Siloam and wash.’ So I went and washed and received my sight.” They said to him, “Where is he?” He said, “I do not know.” They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the mud and opened his eyes. So the Pharisees again asked him how he had received his sight. And he said to them, “He put mud on my eyes, and I washed, and I see.” Some of the Pharisees said, “This man is not from God, for he does not keep the Sabbath.” But others said, “How can a man who is a sinner do such signs?” And there was a division among them. So they said again to the blind man, “What do you say about him, since he has opened your eyes?” He said, “He is a prophet.” The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight and asked them, “Is this your son, who you say was born blind? How then does he now see?” His parents answered, “We know that this is our son and that he was born blind. But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself.” (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.) Therefore his parents said, “He is of age; ask him.” So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.” He answered, “Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see.” They said to him, “What did he do to you? How did he open your eyes?” He answered them, “I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?” And they reviled him, saying, “You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from.” The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper

of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who is speaking to you." He said, "Lord, I believe," and he worshiped him. Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind." Some of the Pharisees near him heard these things, and said to him, "Are we also blind?" Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains."

John 9:1-41 ESV

<https://bible.com/bible/59/jhn.9.1-41.ESV>

'And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest [G5319] in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light [G5457] of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes [G3788] of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes [G3788] opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes [G3788], and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes [G3788]. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes [G3788], and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes [G3788]? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes [G3788], we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they

to him again, What did he to thee? how opened he thine eyes [G3788]? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes [G3788]. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes [G3788] of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.'

John 9:1-41 KJV

<https://my.bible.com/bible/1/JHN.9.1-41>

"Then after this he said to the disciples, "Let us go to Judea again." The disciples said to him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?" Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.'"

John 11:7-10 ESV

<https://bible.com/bible/59/jhn.11.7-10.ESV>

'Then after that saith he to his disciples, Let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk [G4043] in the day, he stumbleth not, because he seeth the light [G5457] of this world. But if a man walk [G4043] in the night [G3571], he stumbleth, because there is no light [G5457] in him.'

John 11:7-10 KJV

<https://my.bible.com/bible/1/JHN.11.7-10>

Night

G3571

Transliteration: nux

Pronunciation: noox

Thayer Lexicon:

1. Night
2. Metaphorically the time when work ceases

- a. The time of death
- b. The time for deeds of sin and shame
- c. The time of moral stupidity and darkness
- d. The time when the weary and also the drunken give themselves up to slumber

“So the crowd answered him, “We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” So Jesus said to them, “The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light.” When Jesus had said these things, he departed and hid himself from them.”

John 12:34-36 ESV

<https://bible.com/bible/59/jhn.12.34-36.ESV>

'The people answered him, We have heard out of the law that Christ abideth [G3306] for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light [G5457] with you. Walk while ye have the light [G5457], lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light [G5457], believe in the light [G5457], that ye may be the children of light [G5457]. These things spake Jesus, and departed, and did hide himself from them. '

John 12:34-36 KJV

<https://my.bible.com/bible/1/JHN.12.34-36>

“And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

John 12:44-50 ESV

<https://bible.com/bible/59/jhn.12.44-50>

'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light [G5457] into the world, that whosoever believeth on me should not abide [G3306] in darkness. And if any man hear my words [G4487], and believe not, I judge him not: for I came not to judge the world, but to save [G4982] the world. He that rejecteth me, and receiveth not my words [G4487], hath one that judgeth him: the word [G3056] that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life [G2222] everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.'

John 12:44-50

<https://my.bible.com/bible/1/JHN.12.44-50>

Words

G4487

Transliteration: rhēma

Pronunciation: hray'-mah

Thayer Lexicon:

1. That which is or has been uttered by the living voice, thing spoken, word
 - a. Any sound produced by the voice and having definite meaning
 - b. Speech, discourse
 - i. What one has said
 - c. A series of words joined together into a sentence (a declaration of one's mind made in words)
 - i. An utterance
 - ii. A saying of sort as a message, a narrative
 1. Concerning some occurrence
2. Subject matter of speech, thing spoken of
 - a. So far forth as it is a matter of narration
 - b. So far as it is a matter of command
 - c. A matter of dispute, case at law

Word

G3056

Transliteration: logos

Pronunciation: log'-os

Thayer Lexicon:

1. Of speech
 - a. A word, uttered by a living voice, embodies a conception or idea
 - b. What someone has said
 - i. A word
 - ii. The sayings of God
 - iii. Decree, mandate or order
 - iv. Of the moral precepts given by God
 - v. Old Testament prophecy given by the prophets
 - vi. What is declared, a thought, declaration, aphorism, a weighty saying, a dictum, a maxim
 - c. Discourse
 - i. The act of speaking, speech
 - ii. The faculty of speech, skill and practice in speaking
 - iii. A kind or style of speaking
 - iv. A continuous speaking discourse
 - d. Doctrine, teaching
 - e. Anything reported in speech; a narration, narrative
 - f. Matter under discussion, thing spoken of, affair, a matter in dispute, case, suit at law

- g. The thing spoken of or talked about; event, deed
- 2. Its use as respect to the MIND alone
 - a. Reason, the mental faculty of thinking, meditating, reasoning, calculating
 - b. Account, i.e. regard, consideration
 - c. Account, i.e. reckoning, score
 - d. Account, i.e. answer or explanation in reference to judgment
 - e. Relation, ie. with whom as judge we stand in relation
 - i. Reason would
 - f. Reason, cause, ground
- 3. In John, denotes the essential Word of God, Jesus Christ, the personal wisdom and power in union with God, his minister in creation and government of the universe, the cause of all the world's life both physical and ethical, which for the procurement of man's salvation put on human nature in the person of Jesus the Messiah, the second person in the Godhead, and shone forth conspicuously from His words and deeds.

2.5 Acts

"Why is it thought incredible by any of you that God raises the dead? "I myself was convinced that I ought to do many things in opposing the name of Jesus of Nazareth. And I did so in Jerusalem. I not only locked up many of the saints in prison after receiving authority from the chief priests, but when they were put to death I cast my vote against them. And I punished them often in all the synagogues and tried to make them blaspheme, and in raging fury against them I persecuted them even to foreign cities. "In this connection I journeyed to Damascus with the authority and commission of the chief priests. At midday, O king, I saw on the way a light from heaven, brighter than the sun, that shone around me and those who journeyed with me. And when we had all fallen to the ground, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.' And I said, 'Who are you, Lord?' And the Lord said, 'I am Jesus whom you are persecuting. But rise and stand upon your feet, for I have appeared to you for this purpose, to appoint you as a servant and witness to the things in which you have seen me and to those in which I will appear to you, delivering you from your people and from the Gentiles—to whom I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'"

Acts 26:8-18 ESV

<https://bible.com/bible/59/act.26.8-18.ESV>

'Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light [G5457] from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks [G2759]. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister [G5257] and a witness [G3144] both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes [G3788], and to turn them from darkness to light [G5457], and from the power [G1849] of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified [G37] by faith that is in me. '

Acts 26:8-18 KJV

<https://my.bible.com/bible/1/ACT.26.8-18>

Pricks

G2759

Transliteration: kentron

Pronunciation: ken'-tron

Thayer Lexicon:

1. A string, as that of bees, scorpions, locusts. Since animals wound by their sting and even cause death, Paul attributes death, personified as a sting, i.e. a deadly weapon
2. An iron goad, for urging on oxen, horses and other beasts of burden
 - a. Hence the proverb, "to kick against the goad", i.e. to offer vain and perilous or ruinous resistance

Minister

G5257

Transliteration: hupēretēs

Pronunciation: hoop-ay-ret'-ace

Thayer Lexicon:

1. Servant
 - a. An underrower, subordinate rower
 - b. Any one who serves with hands: a servant
 - i. In the NT of the officers and attendants of magistrates as - of the officer who executes penalties
 - ii. Of the attendants of a king, servants, retinue, the soldiers of a king, of the attendant of a synagogue
 - iii. Of anyone ministering or rendering service
 - c. Anyone who aids another in any word
 - i. An assistant
 - ii. Of the preacher of the gospel

Witness

G3144

Transliteration: martus

Pronunciation: mar'-toos

Thayer Lexicon:

1. A witness
 - a. In a legal sense
 - b. An historical sense
 - i. One who is a spectator of anything, e.g. of a contest
 - c. In an ethical sense
 - i. Those who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death

Power

G1849

Transliteration: exousia

Thayer Lexicon:

1. Power of choice, liberty of doing as one pleases
 - a. Leave or permission
2. Physical and mental power
 - a. The ability or strength with which one is endued, which he either possesses or exercises
3. The power of authority (influence) and of right (privilege)
4. The power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)
 - a. Universally
 - i. Authority over mankind
 - b. Specifically
 - i. The power of judicial decisions
 - ii. Of authority to manage domestic affairs
 - c. Metonymically
 - i. A thing subject to authority or rule
 1. Jurisdiction
 - ii. One who possesses authority
 1. A ruler, a human magistrate
 2. The leading and more powerful among created being superior to man, spiritual potentates
 - d. A sign of the husband's authority over the wife
 - i. The veil with which propriety required a woman to cover herself
 - e. The sign of regal authority, a crown

Also translated as: authority

Sanctified

G37

Transliteration: hagiāzō

Pronunciation: hag-ee-ad'-zo

Thayer Lexicon:

1. To render or acknowledge, or to be venerable or hallow
2. To separate from profane things and dedicate to God
 - a. Consecrate things to God
 - b. Dedicate people to God
3. To purify
 - a. To cleanse externally
 - b. To purify by expiation: free from the guilt of sin
 - c. To purify internally by renewing of the soul

Chapter 3: Jesus' words on life

Life

G2222

Transliteration: zōē

Pronunciation: dzo-ay'

Root word: From zao (meaning to live)

Thayer Lexicon:

1. Life
 - a. The state of one who is possessed of vitality or is animate
 - b. Every living soul
2. Life
 - a. Of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature
 - b. Life real and genuine, a life active and vigorous, devoted to God, blessed, in the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions (among them a more perfect body), and to last for ever

Life

G5590

Transliteration: psuchē

Pronunciation: psoo-khay'

Thayer Lexicon:

1. Breath
 - a. The breath of life
 - i. The vital force which animates the body and shows itself in breathing
 1. Of animals
 2. Of men
 - b. Life
 - c. That in which there is life
 - ii. A living being, a living soul
2. The soul
 - a. The seat of the feelings, desires, affections, aversions (our heart, soul, etc.)
 - b. The (human) soul in so far as it is constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life
 - c. The soul as an essence which differs from the body and is not dissolved by death (distinguished from other parts of the body)

Also translated: soul

Life

G979

Transliteration: bios

Pronunciation: bee'-os

Thayer Lexicon:

1. Life
 - a. Life extensively
 - i. The period of course of life
 - b. That by which life is sustained, resources, wealth, goods

Also translated: living

Living

G2198

Transliteration: zaō

Thayer Lexicon:

1. To live, breathe, be among the living (not lifeless, not dead)
2. To enjoy real life
 - a. To have true life and worthy of the name
 - b. Active, blessed, endless in the kingdom of God
3. To live, i.e. pass life, in the manner of the living and acting
 - a. Of mortals or character
4. Living water, having vital power in itself and exerting the same upon the soul
5. Metaphorically to be in full vigour
 - a. To be fresh, strong, efficient
 - b. As adjective active, powerful, efficacious

Also translated: Live

Quicken

G2227

Transliteration: zōopoieō

Pronunciation: dzo-op-oy-eh'-o

Thayer Lexicon:

1. To produce alive, beget or bear living young
2. To cause to live, make alive, give life
 - a. By spiritual power to arouse and invigorate
 - b. To restore to life
 - c. To give increase of life: thus of physical life
 - d. Of the spirit, quickening as respects the spirit, endued with new and greater powers of life
3. Metaphorically, of seeds quickened into life, i.e. germinating, springing up, growing

Also translated as: give life, make alive

3.1 Matthew

' "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? '

Matthew 6:25-27

<https://my.bible.com/bible/59/MAT.6.25-27>

'Therefore I say unto you, Take no thought for your life [G5590], what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life [G5590] more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought [G3309] can add one cubit unto his stature [G2244]? '

Matthew 6:25-27 KJV

<https://my.bible.com/bible/1/MAT.6.25-27>

Take thought

G3309

Transliteration: merimnaō

Pronunciation: mer-im-nah'-o

Thayer Lexicon:

1. To be anxious
 - a. To be troubled with cares
2. To care for, look out for (a thing)
 - a. To seek to promote one's interests
 - b. Caring or providing for

Stature

G2244

Transliteration: hēlikia

Pronunciation: hay-lik-ee'-ah

Thayer Lexicon:

1. Age, time of life
 - a. Age, term or length of life
 - b. Adult age, maturity
 - c. Suitable age for anything
 - d. Metaphorically of an attained state fit for a thing
2. Stature , i.e. in height and comeliness of stature

"For the gate is narrow and the way is hard that leads to life, and those who find it are few."

Matthew 7:14 ESV

<https://bible.com/bible/59/mat.7.14.ESV>

'because strait is the gate, and narrow [G2346] is the way [G3598], which leadeth unto life [G2222], and few there be that find it. '

Matthew 7:14 KJV

<https://my.bible.com/bible/1/MAT.7.14>

Narrow

G2346

Transliteration: thlibō

Thayer Lexicon:

1. To press (as grapes), press hard upon
2. A compressed way
 - a. Narrow straitened, contracted
3. Metaphorically to trouble, afflict, distress

Also translated: Trouble

Way

G3598

Transliteration: hodos

Pronunciation: hod-os'

Thayer Lexicon:

1. Properly
 - a. A way
 - i. A travelled way, road
 - b. A travellers way, journey, travelling
2. Metaphorically
 - a. A course of conduct
 - b. A way (i.e. manner) of thinking, feeling, deciding

'And whoever does not take his cross and follow me is not worthy of me. Whoever finds his life will lose it, and whoever loses his life for my sake will find it. '

Matthew 10:38-39

<https://my.bible.com/bible/59/MAT.10.38-39>

'And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life [G5590] shall lose it: and he that loseth his life [G5590] for my sake shall find it. '

Matthew 10:38-39 KJV

<https://my.bible.com/bible/1/MAT.10.38-39>

"He put another parable before them, saying, "The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches.""

Matthew 13:31-32 ESV

<https://bible.com/bible/59/mat.13.31-32.ESV>

'He put another parable before them, saying, "The kingdom [G932] of heaven is like a grain of mustard seed [G4615] that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown it is larger than all the garden plants and becomes a tree, so that the birds of the air come and make nests in its branches." '

Matthew 13:31-32 KJV

<https://my.bible.com/bible/59/MAT.13.31-32>

Mustard seed

G4615

Transliteration: sinapi

Pronunciation: sin'-ap-ee

Thayer Lexicon:

1. Mustard, the name of a plant which in oriental countries grows from a very small seed and attains to the height of a tree, 10 feet (3 m) and more; hence a very small quantity of a thing is likened to a mustard seed, and also a thing which grows to a remarkable size

"Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it. For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done."

Matthew 16:24-27 ESV

<https://bible.com/bible/59/mat.16.24-27.ESV>

'Then said Jesus unto his disciples, If any man will come after me, let him deny [G533] himself, and take up his cross, and follow me. For whosoever will save [G4982] his life [G5590] shall lose [G622] it: and whosoever will lose [G622] his life [G5590] for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose [G2210] his own soul [G5590]? or what shall a man give in exchange for his soul [G5590]? For the Son of man shall come in the glory [G1391] of his Father with his angels; and then he shall reward every man according to his works. '

Matthew 16:24-27 KJV

<https://my.bible.com/bible/1/MAT.16.24-27>

Deny

G533

Transliteration: aparneomai

Pronunciation: ap-ar-neh'-om-ahee

Thayer Lexicon:

1. To deny
 - a. To affirm that one has no acquaintance or connection with someone
 - b. To forget one's self, lose sight of one's self and one's own interests

Lose

G622

Transliteration: apollumi

Pronunciation: ap-ol'-loo-mee

Thayer Lexicon:

1. To destroy
 - a. To put out of the way entirely, abolish, put an end to ruin
 - b. Render useless
 - c. To kill
 - d. To declare that one must be put to death
 - e. Metaphorically to devote or give over to eternal misery in hell
 - f. To perish, to be lost, ruined destroyed
2. To destroy
 - a. To lose

Also translated: perish, destroy

Lose

G2210

Transliteration: zêmioō

Pronunciation: dzay-mee-o'-o

Thayer Lexicon:

1. To affect with damage, do damage to
2. To sustain damage, to receive injury, suffer loss

“And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.” He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and, You shall love your neighbor as yourself.” The young man said to him, “All these I have kept. What do I still lack?” Jesus said to him, “If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.” When the young man heard this he went away sorrowful, for he had great possessions. And Jesus said to his disciples, “Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God.” When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.” Then Peter said in reply, “See, we have left everything and followed you. What then will we have?” Jesus said to them, “Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And everyone who has left houses or brothers or sisters or father or mother or children or lands, for my name’s sake, will receive a hundredfold and will inherit eternal life. But many who are first will be last, and the last first.”

Matthew 19:16-30 ESV

<https://bible.com/bible/59/mat.19.16-30.ESV>

'And, behold, one came and said unto him, Good [G18] Master, what good [G18] thing shall I do, that I may have eternal life [G2222]? And he said unto him, Why callest thou me good [G18]? there is none good [G18] but one, that is, God: but if thou wilt enter into life [G2222], keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love [G25] thy neighbour [G4139] as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect [G5046], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom [G932] of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved [G4982]? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne [G2362] of his glory [G1391], ye also shall sit upon twelve thrones [G2362], judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life [G2222]. But many that are first shall be last; and the last shall be first.'

Matthew 19:16-30 KJV

<https://my.bible.com/bible/1/MAT.19.16-30>

Good

G18

Transliteration: agathos

Pronunciation: ag-ath-os'

Thayer Lexicon:

1. Of good constitution or nature
2. Useful, salutary
3. Good, pleasant, agreeable, joyful, happy
4. Excellent, distinguished
5. Upright, honourable

"But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God... And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living.'"

Matthew 22:29, 31-32 ESV

<https://bible.com/bible/59/mat.22.29-32.ESV>

'Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power [G1411] of God... But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living [G2198]. '

Matthew 22:29,31-32 KJV

<https://my.bible.com/bible/1/MAT.22.29,31-32>

Power

G1411

Transliteration: dunamis

Pronunciation: doo'-nam-is

Thayer Lexicon:

1. Strength power, ability
 - a. Inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
 - b. Power for performing miracles
 - c. Moral power and excellence of soul
 - d. The power and influence which belong to riches and wealth
 - e. Power and resources arising from numbers
 - f. Power consisting in or resting upon armies, forces, hosts

3.2 Mark

“Again he entered the synagogue, and a man was there with a withered hand. And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. And he said to the man with the withered hand, “Come here.” And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.”

Mark 3:1-6 ESV

<https://bible.com/bible/59/mrk.3.1-6.ESV>

'And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal [G2323] him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good [G15] on the sabbath days, or to do evil? to save [G4982] life [G5590], or to kill? But they held their peace. And when he had looked round about on them with anger [G3709], being grieved for the hardness [G4457] of their hearts [G2588], he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole [G5199] as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. '

Mark 3:1-6 KJV

<https://my.bible.com/bible/1/MRK.3.1-6>

Heal

G2323

Transliteration: therapeuō

Pronunciation: ther-ap-yoo'-o

Thayer Lexicon:

1. To serve, do service
2. To heal, cure, restore to health

Do good

G15

Transliteration: agathopoieō

Thayer Lexicon:

1. To do good, do something which profits others
 - a. To be a good help to someone
 - b. To do someone a favour
 - c. To benefit
2. To do well, do right

Anger

[G3709]

Transliteration: orgē

Thayer Lexicon:

1. Anger, the natural disposition, temper, character
2. Movement or agitation of the soul, impulse, desire, any violent emotion, but especially anger
3. Anger, wrath, indignation
4. Anger exhibited in punishment, hence used for punishment itself
 - a. Of punishments inflicted by magistrates

Also translated: wrath

Hardness

G4457

Transliteration: pōrōsis

Pronunciation: po'-ro-sis

Thayer Lexicon:

1. The covering with a callus
2. Obtrusiveness of mental discernment, dulled perception
3. The mind of one has been blunted
 - a. Of stubbornness, obduracy

Whole

G5199

Transliteration: hugiēs

Pronunciation: hoog-ee-ace'

Thayer Lexicon:

1. Sound
 - a. Of a man who is sound in body
2. To make one whole, i.e. restore him to health
3. Metaphorically teaching which does not deviate from the truth

"The sower sows the word. And these are the ones along the path, where the word is sown: when they hear, Satan immediately comes and takes away the word that is sown in them. And these are the ones sown on rocky ground: the ones who, when they hear the word, immediately receive it with joy. And they have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away. And others are the ones sown among thorns. They are those who hear the word, but the cares of the world and the deceitfulness of riches and the desires for other things enter in and choke the word, and it proves unfruitful. But those that were sown on the good soil are the ones who hear the word and accept it and bear fruit, thirtyfold and sixtyfold and a hundredfold.'"

Mark 4:14-20 ESV

<https://bible.com/bible/59/mrk.4.14-20.ESV>

' The sower soweth the word [G3056]. And these are they by the way side, where the word [G3056] is sown; but when they have heard, Satan cometh immediately, and taketh away the word [G3056] that was sown in their hearts [G2588]. And these are they likewise which are

sown on stony ground; who, when they have heard the word [G3056], immediately receive [G2983] it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's [G3056] sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word [G3056], and the cares of this world, and the deceitfulness of riches [G4149], and the lusts of other things entering [G1531] in, choke [G4846] the word [G3056], and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word [G3056], and receive [G3858] it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred. '

Mark 4:14-20 KJV

<https://my.bible.com/bible/1/MRK.4.14-20>

Receive

G2983

Transliteration: lambanō

Pronunciation: lam-ban'-o

Thayer Lexicon:

1. To take
 - a. To take with the hand, lay hold of, any person or thing in order to use it
 - i. To take up a thing to be carried
 - ii. To take upon one's self
 - b. To take in order to carry it away
 - i. Without the notion of violence, i.e. to remove, take away
 - c. To take what is one's own, to take to one's self, to make one's own
 - i. To claim, procure, for one's self
 1. To associate with one's self as companion, attendant
 - ii. Of that which when taken is not let go, to seize, to lay hold of, apprehend
 - iii. To take by craft (our catch, used of hunters, fisherman, etc.), to circumvent one by fraud
 - iv. To take to one's self, lay hold upon, take possession of, i.e. to appropriate to one's self
 - v. Catch at, reach after, strive to obtain
 - vi. To take a thing due, to collect, gather (tribute)
 - d. To take
 - i. To admit, receive
 - ii. To receive what is offered
 - iii. Not to refuse or reject
 - iv. To receive a person, give him access to one's self
 1. To regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something
 - e. To take, to choose, select
 - f. To take beginning, to prove anything, to make a trial of, to experience
2. To receive (what is given), to gain, get, obtain, to get back

Also translated: take

Riches

G4149

Transliteration: ploutos

Pronunciation: ploō'-tos

Thayer Lexicon:

1. Riches, wealth
 - a. Abundance of external possessions
 - b. Fulness, abundance, plenitude
 - c. A good, i.e. that with which one is enriched

“And he said, “The kingdom of God is as if a man should scatter seed on the ground. He sleeps and rises night and day, and the seed sprouts and grows; he knows not how. The earth produces by itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, at once he puts in the sickle, because the harvest has come.””

Mark 4:26-29 ESV

<https://bible.com/bible/59/mrk.4.26-29.ESV>

Enter (in)

G1531

Transliteration: eisporeuomai

Pronunciation: ice-por-yoo'-om-ahee

Thayer Lexicon:

1. To go into, enter
 - a. Of persons
 - b. Of things
 - i. To be carried into or put into
 - ii. As food into the mouth
2. Metaphorically of affections entering the soul

“And he said, “With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed, which, when sown on the ground, is the smallest of all the seeds on earth, yet when it is sown it grows up and becomes larger than all the garden plants and puts out large branches, so that the birds of the air can make nests in its shade.””

Mark 4:30-32 ESV

<https://bible.com/bible/59/mrk.4.30-32.ESV>

Choke

G4846

Transliteration: sumpnigō

Pronunciation: soom-pnee'-go

Thayer Lexicon:

1. To choke utterly
 - a. Metaphorically the seed the divine word sown in the mind
 - b. To press round or throng one so as almost to suffocate him

Receive

G3858

Transliteration: paradechomai

Pronunciation: par-ad-ekh'-om-ahee

Thayer Lexicon:

1. To receive, take up, take upon one's self
2. To admit, i.e. not to reject, to accept, receive
 - a. Of a son: to acknowledge as one's own

“And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel’s will save it. For what does it profit a man to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.””

Mark 8:34-38 ESV

<https://bible.com/bible/59/mrk.8.34-38.ESV>

'And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny [G533] himself, and take up his cross, and follow me. For whosoever will save [G4982] his life [G5590] shall lose [G622] it; but whosoever shall lose [G622] his life [G5590] for my sake and the gospel's, the same shall save [G4982] it. For what shall it profit a man, if he shall gain the whole world, and lose [G2210] his own soul [G5590]? Or what shall a man give in exchange for his soul [G5590]? Whosoever therefore shall be ashamed of me and of my words [g3056] in this adulterous [G3428] and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory [G1391] of his Father with the holy angels.'

Mark 8:34-38 KJV

<https://my.bible.com/bible/1/MRK.8.34-38>

Adulterous

G3428

Transliteration: moichalis

Pronunciation: moy-khal-is'

Thayer Lexicon:

1. An adultress
2. As the intimate alliance of God with the people of Israel was likened to a marriage, those who relapse into idolatry are said to commit adultery or play the harlot
 - a. Fig. equiv. to faithless to God, unclear, apostate

“Jesus said to them, “Is this not the reason you are wrong, because you know neither the Scriptures nor the power of God? And as for the dead being raised, have you not read in the

book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living. You are quite wrong.'"

Mark 12:24, 26-27 ESV

<https://bible.com/bible/59/mrk.12.24-27.ESV>

'And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power [G1411] of God? ...And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living [G2198]: ye therefore do greatly err. '

Mark 12:24,26-27 KJV

<https://my.bible.com/bible/1/MRK.12.24,26-27>

3.3 Luke

“On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” And he rose and stood there. And Jesus said to them, “I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?” And after looking around at them all he said to him, “Stretch out your hand.” And he did so, and his hand was restored. But they were filled with fury and discussed with one another what they might do to Jesus.”

Luke 6:6-11 ESV

<https://bible.com/bible/59/luk.6.6-11.ESV>

'And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal [G2323] on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good [G15], or to do evil? to save [G4982] life [G5590], or to destroy [G622] it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole [G5199] as the other. And they were filled with madness; and communed one with another what they might do to Jesus. '

Luke 6:6-11 KJV

<https://my.bible.com/bible/1/LUK.6.6-11>

“Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe for a while, and in time of testing fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. As for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bear fruit with patience.”

Luke 8:11-15 ESV

<https://bible.com/bible/59/luk.8.11-15.ESV>

' Now the parable is this: The seed is the word [G3056] of God. Those by the way side [G3598] are they that hear; then cometh the devil, and taketh away the word [G3056] out of their hearts [G2588], lest they should believe and be saved [G4982]. They on the rock are they, which, when they hear, receive [G1209] the word [G3056] with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked [G4846] with cares and riches [G4149] and pleasures of this life [G979], and bring no fruit to perfection [G5052]. But that on the good

[G2570] ground are they, which in an honest [G2570] and good [G18] heart [G2588], having heard the word [G3056], keep [G2722] it, and bring forth fruit with patience [G5281]. '

Luke 8:11-15 KJV

<https://my.bible.com/bible/1/LUK.8.11-15>

Receive

G1209

Transliteration: dechomai

Pronunciation: dekh'-om-ahee

Thayer Lexicon:

1. To take with the hand
 - a. To take hold of, take up
2. To take up, receive
 - a. Used of a place receiving one
 - b. To receive or grant access to, a visitor, not to refuse intercourse or friendship
 - i. To receive hospitality
 - ii. To receive into one's family to bring up or educate
 - c. Of the thing offered in speaking, teaching, instructing
 - i. To receive favourably, give ear to, embrace, make one's own, approve, not to reject
 - d. To receive, i.e. to take upon one's self, sustain, bear, endure
3. To receive, get
 - a. To learn

Bring fruit to perfection

G5052

Transliteration: telesphoreō

Pronunciation: tel-es-for-eh'-o

Thayer Lexicon:

1. To bring to (perfection or) maturity
 - a. Of fruits
 - b. Of pregnant women
 - c. Of animals bringing their young to maturity

Good

G2570

Transliteration: kalos

Pronunciation: kal-os'

Thayer Lexicon:

1. Beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable
 - a. Beautiful to look at, shapely, magnificent
 - b. Good, excellent in its nature and characteristics, and therefore well adapted to its ends

- i. Genuine, approved
- ii. Precious
- iii. Joined to names of men designated by their office, competent, able, such as one ought to be
- iv. Praiseworthy, noble
- c. Beautiful by reason or purity of heart and life, and hence praiseworthy
 - i. Morally good, noble
- d. Honourable, conferring honour
- e. Affecting the mind agreeably, comforting and confirming

Also translated: better, honest

Keep

G2722

Transliteration: katechō

Thayer Lexicon:

1. To hold back, detain, retain
 - a. From going away
 - b. To restrain, hinder (the course or progress of)
 - i. That which hinders, Antichrist from making his appearance
 - ii. To check a ship's headway, i.e. to hold or head the ship
 - c. To hold fast, keep secure, keep firm possession of
2. To get possession of, take
 - a. To possess

Also translated: hold, hold fast, possess

Patience

G5281

Transliteration: hupomonē

Thayer Lexicon:

1. Steadfastness, constancy, endurance
 - a. In the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings
 - b. Patiently, and steadfastly
2. A patient, steadfast waiting for
3. A patient enduring, sustaining, perseverance

“And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will save it. For what does it profit a man if he gains the whole world and loses or forfeits himself? For whoever is ashamed of me and of my words, of him will the Son of Man be ashamed when he comes in his glory and the glory of the Father and of the holy angels.”

Luke 9:23-26 ESV

<https://bible.com/bible/59/luk.9.23-26.ESV>

'And he said to them all, If any man will come after me, let him deny [G533] himself, and take up his cross daily, and follow me. For whosoever will save [G4982] his life [G5590] shall lose [G622] it: but whosoever will lose [G622] his life [G5590] for my sake, the same shall save [G4982] it. For what is a man advantaged, if he gain the whole world, and lose [G622] himself, or be cast away [G2210]? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory [G1391], and in his Father's, and of the holy angels. '

Luke 9:23-26 KJV

<https://my.bible.com/bible/1/LUK.9.23-26>

"And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! And do not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after these things, and your Father knows that you need them. Instead, seek his kingdom, and these things will be added to you. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. For where your treasure is, there will your heart be also."

Luke 12:22-34 ESV

<https://bible.com/bible/59/luk.12.22-34.ESV>

'And he said unto his disciples, Therefore I say unto you, Take no thought [G3309] for your life [G5590], what ye shall eat; neither for the body, what ye shall put on. The life [G5590] is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought [G3309] can add to his stature [G2244] one cubit? If ye then be not able to do that thing which is least, why take ye thought [G3309] for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory [G1391] was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind [G3349]. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom [G932] of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom [G932]. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no

thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart [G2588] be also. '

Luke 12:22-34 KJV

<https://my.bible.com/bible/1/LUK.12.22-34>

Be of doubtful mind

G3349

Transliteration: meteōrizō

Pronunciation: met-eh-o-rid'-zo

Thayer Lexicon:

1. To rise up on high
 - a. To put a ship [out to sea] up upon the deep
 - b. To raise up fortifications
2. Metaphorically
 - a. To life up one's soul, raise his spirits
 - i. To buoy up with hope
 - ii. To inflate with pride
 - iii. To be elated
 - iv. To take one's airs, be puffed up with pride
 - b. By a metaphor taken from ships that are tossed about on the deep by winds and waves
 - i. To cause one to waver or fluctuate in the mind
 - ii. To agitate or harass with cares
 - iii. To make anxious

"He said therefore, "What is the kingdom of God like? And to what shall I compare it? It is like a grain of mustard seed that a man took and sowed in his garden, and it grew and became a tree, and the birds of the air made nests in its branches.""

Luke 13:18-19 ESV

<https://bible.com/bible/59/luk.13.18-19.ESV>

'Then said he, Unto what is the kingdom [G932] of God like? and whereunto shall I resemble it? It is like a grain of mustard seed [G4615], which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. '

Luke 13:18-19 KJV

<https://my.bible.com/bible/1/LUK.13.18-19>

3.4 John

"Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." Nicodemus said to him, "How can these things be?" Jesus answered him, "Are you the teacher of Israel and yet you do not understand these things? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen, but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven except he who descended from heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

John 3:1-17 ESV

<https://bible.com/bible/59/jhn.3.1-17.ESV>

'There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily [G281], verily [G281], I say unto thee, Except a man be born [G1080] again [G509], he cannot see [G1492] the kingdom [G932] of God. Nicodemus saith unto him, How can a man be born [G1080] when he is old? can he enter the second time into his mother's womb, and be born [G1080]? Jesus answered, Verily [G281], verily [G281], I say unto thee, Except a man be born of water and of the Spirit [G4151], he cannot enter into the kingdom [G932] of God. That which is born of the flesh [G4561] is flesh [G4561]; and that which is born of the Spirit [G4151] is spirit [G4151]. Marvel not that I said unto thee, Ye must be born [G1080] again [G509]. The wind [G4151] bloweth where it listeth [G2309], and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born [G1080] of the Spirit [G4151]. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily [G281], verily [G281], I say unto thee, We speak that we do know [G1492], and testify that we have seen; and ye receive [G2983] not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life [G2222]. For God so loved

[G25] the world, that he gave his only begotten Son, that whosoever believeth in him should not perish [G622, but have everlasting life [G2222]. For God sent not his Son into the world to condemn the world; but that the world through him might be saved [G4982]. '

John 3:1-17 KJV

<https://my.bible.com/bible/1/JHN.3.1-17>

Verily

G281

Transliteration: amēn

Pronunciation: am-ane'

Thayer Lexicon:

1. Firm
 - a. Metaphorically faithful
2. Verily, amen
 - a. At the beginning of a discourse - surely, truly, of a truth
 - b. At the end - so it is, so be it, may it be fulfilled. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own.

Also translated: Amen

Born

G1080

Transliteration: gennaō

Pronunciation: ghen-nah'-o

Thayer Lexicon:

1. Of men who fathered children
 - a. To be born
 - b. To be begotten
 - i. Of women giving birth to children
 - c. Metaphorically
 - i. To engender, cause to arise, excite
 - ii. In a Jewish sense, of one who brings others over to his way of life, to convert someone
 - iii. Of God making Christ his son
 - iv. Of God making men his sons through faith in Christ's work

Also translated: begat

Again

G509

Transliteration: anōthen

Pronunciation: an'-o-then

Thayer Lexicon:

1. From above, from a higher place

- a. Of things which come from heaven or God
- 2. From the first, from the beginning, from the very first
- 3. Anew, over again

Also translated: from above

See

G1492

Transliteration: eidō

Pronunciation: i'-do

Thayer Lexicon:

- 1. To see
 - a. To perceive with the eyes
 - b. To perceive by any of the senses
 - c. To perceive, notice, discern, discover
 - d. To see
 - i. i.e. to turn the eyes, the mind, the attention to anything
 - ii. To pay attention, observe
 - iii. To see about something
 - 1. i.e. to ascertain what must be done about it
 - iv. To inspect, examine
 - v. To look at, behold
 - e. To experience any state or condition
 - f. To see, i.e. have an interview with, to visit
- 2. To know
 - a. To know of anything
 - b. To know, i.e. get knowledge of, understand, perceive
 - i. Of any fact
 - ii. The force and meaning of something which has definite meaning
 - iii. To know how, to be skilled in
 - c. To have regard for one, cherish, pay attention to (1 Th 5:12)

Also translated: know

Spirit

G4151

Transliteration: pneuma

Pronunciation: pnyoo'-mah

Thayer Lexicon:

- 1. The third person of the triune God, the Holy Spirit, coequal, coeternal with the Father and the Son
 - a. Sometimes referred to in a way which emphasizes his personality and character (the Spirit)
 - b. Sometimes referred to in a way which emphasizes his work and power (the Spirit of 1c) never referred to as a depersonalized force
- 2. The spirit, i.e. the vital principal by which the body is animated

- a. The rational spirit, the power by which the human being feels, thinks, decides
 - b. The soul
- 3. A spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting
 - a. A life giving spirit
 - b. A human soul that has left the body
 - c. A spirit higher than man but lower than God, i.e. an angel
 - i. Used of demons, or evil spirits, who were conceived as inhabiting the bodies of men
 - ii. The spiritual nature of Christ, higher than the highest angels and equal to God, the divine nature of Christ
- 4. The disposition of influence which fills and governs the soul of any one
 - a. The efficient source of any power, affection, emotion, desire, etc.
- 5. A movement of air (a gentle blast)
 - a. Of the wind, hence the wind itself
 - b. Breath of nostrils or mouth

Also translated: Holy Ghost, Spirit of God, Spirit of the Lord

Flesh

G4561

Transliteration: sarx

Pronunciation: sarx

Thayer Lexicon:

- 1. Flesh (the soft substance of the living body, which covers the bones and is permeated with blood) of both man and beasts
- 2. The body
 - a. The body of a man
 - b. Used of natural or physical origin, generation or relationship
 - i. Born of natural generation
 - c. The sensuous nature of the man, "the animal nature"
 - i. Without any suggestion of depravity
 - ii. The animal nature with cravings which incite to sin
 - iii. The physical nature of man as subject to suffering
- 3. A living creature (because possessed of a body of flesh) whether man or beast
- 4. The flesh, denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God

Listeth

G2309

Transliteration: thelō ethelō

Pronunciation: thel'-o

Thayer Lexicon:

- 1. To will, have in mind, intend
 - a. To be resolved or determined, to purpose

- b. To desire, to wish
- c. To love
 - i. To like to do a thing, be fond of doing
- d. To take delight in, have pleasure

Also translated as: will/would, will/would have, desire

“A woman from Samaria came to draw water. Jesus said to her, “Give me a drink.” (For his disciples had gone away into the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.””

John 4:7-14 ESV

<https://bible.com/bible/59/jhn.4.7-14.ESV>

‘There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living [G2198] water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living [G2198] water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well [G4077] of water springing up [G242] into everlasting life [G2222]. ’

John 4:7-14 KJV

<https://my.bible.com/bible/1/JHN.4.7-14>

Well

Transliteration: pēgē

Pronunciation: pay-gay’

Thayer Lexicon:

1. Fountain, spring
2. A well fed by a spring

Also translated as: fountain

Leap up

Transliteration: hallomai

Pronunciation: hal'-lom-ahee

Thayer Lexicon:

1. To leap
2. To spring up, gush up: of water

Also translated: spring up

"So he came again to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill. When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and heal his son, for he was at the point of death. So Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "Sir, come down before my child dies." Jesus said to him, "Go; your son will live." The man believed the word that Jesus spoke to him and went on his way. As he was going down, his servants met him and told him that his son was recovering. So he asked them the hour when he began to get better, and they said to him, "Yesterday at the seventh hour the fever left him." The father knew that was the hour when Jesus had said to him, "Your son will live." And he himself believed, and all his household."

John 4:46-53 ESV

<https://bible.com/bible/59/jhn.4.46-53.ESV>

'So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick [G770] at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal [G2390] his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth [G2198]. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth [G2198]. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth [G2198]: and himself believed, and his whole house. '

John 4:46-53 KJV

<https://my.bible.com/bible/1/JHN.4.46-53>

Sick

G770

Transliteration: astheneō

Pronunciation: as-then-eh'-o

Thayer Lexicon:

1. To be weak, feeble, to be without strength, powerless
2. To be weak in means, needy, poor
3. To be feeble, sick

Also translated as: weak

Heal

G2390

Transliteration: iaomai

Pronunciation: ee-ah'-om-ahee

Thayer Lexicon:

1. To cure, heal
2. To make whole
 - a. To free from errors and sins, to bring about (one's) salvation

Also translated as: make whole

“So Jesus said to them, “Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise. For the Father loves the Son and shows him all that he himself is doing. And greater works than these will he show him, so that you may marvel. For as the Father raises the dead and gives them life, so also the Son gives life to whom he will. For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him. Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life. “Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in himself, so he has granted the Son also to have life in himself. And he has given him authority to execute judgment, because he is the Son of Man. Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.”

John 5:19-29 ESV

<https://bible.com/bible/59/jhn.5.19-29.ESV>

'Then answered Jesus and said unto them, Verily [G281], verily [G281], I say unto you, The Son can do nothing of himself, but what he seeth [G991] the Father do [G4160]: for what things soever he doeth [G4160], these also doeth [G4160] the Son likewise. For the Father loveth [G5368] the Son, and sheweth him all things that himself doeth [G4160]: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth [G2227] them; even so the Son quickeneth [G2227] whom he will [G2309]. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily [G281], verily [G281], I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life [G2222], and shall not come into condemnation; but is passed from death unto life [G2222]. Verily [G281], verily [G281], I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live [G2198]. For as the Father hath life [G2222] in himself; so hath he given to the Son to have life [G2222] in himself; and hath given him authority [G1849] to execute [G4160] judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they

that have done [G4160] good [G18], unto the resurrection of life [G2222]; and they that have done evil, unto the resurrection of damnation. '

John 5:19-29 KJV

<https://my.bible.com/bible/1/JHN.5.19-29>

See

G991

Transliteration: blepō

Pronunciation: blep'-o

Thayer Lexicon:

1. To see, discern, of the bodily eye
 - a. With the bodily eye: to be possessed of sight, have the power of seeing
 - b. Perceive by the use of the eyes: to see, look descry
 - c. To turn the eyes to anything: to look at, look upon, gaze at
 - d. To perceive by the senses, to feel
 - e. To discover by use, to know by experience
2. Metaphorically to see with the mind's eye
 - a. To have (the power of) understanding
 - b. To discern mentally, observe, perceive, discover, understand
 - c. To turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine
3. In a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it

Also translated: take heed, behold, look on

Do

G4160

Transliteration: poieō

Pronunciation: poy-eh'-o

Thayer Lexicon:

1. To make
 - a. With the names of things made, to produce, construct, form, fashion, etc.
 - b. To be the authors of, the cause
 - c. To make ready, to prepare
 - d. To produce, bear, shoot forth
 - e. To acquire, to provide a thing for one's self
 - f. To make a thing out of something
 - g. To (make, i.e.) render one anything
 - i. To (make, i.e.) constitute or appoint one anything, to appoint or ordain one that
 - ii. To (make, i.e.) declare one anything
 - h. To put one forth, to lead him out
 - i. To make one do something
 - i. Cause one to

- j. To be the authors of a thing (to cause, bring about)
- 2. To do
 - a. To act rightly, do well
 - i. To carry out, to execute
 - b. To do a thing unto one
 - i. To do to one
 - c. With designation of time: to pass, spend
 - d. To celebrate, keep
 - i. To make ready, and so at the same time to institute, the celebration of the passover
 - e. To perform: to a promise

Also translated as: make

“On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.” Then they said to him, “What must we do, to be doing the works of God?” Jesus answered them, “This is the work of God, that you believe in him whom he has sent.” So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’” Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and whoever comes to me I will never cast out. For I have come down from heaven, not to do my own will but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.” So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven’?” Jesus answered them, “Do not grumble among yourselves. No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— not that anyone has seen the Father except he who is from God; he has seen the Father. Truly, truly, I say to you, whoever believes has eternal life. I

am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.” The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate, and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum. When many of his disciples heard it, they said, “This is a hard saying; who can listen to it?” But Jesus, knowing in himself that his disciples were grumbling about this, said to them, “Do you take offense at this? Then what if you were to see the Son of Man ascending to where he was before? It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life. But there are some of you who do not believe.” (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) And he said, “This is why I told you that no one can come to me unless it is granted him by the Father.” After this many of his disciples turned back and no longer walked with him. So Jesus said to the twelve, “Do you want to go away as well?” Simon Peter answered him, “Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God.””

John 6:22-69 ESV

<https://bible.com/bible/59/jhn.6.22-69.ESV>

'The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily [G281], verily [G281], I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life [G2222], which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily [G281], verily [G281], I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life [G2222] unto the world.

Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life [G2222]: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will [G2307], but the will [G2307] of him that sent me. And this is the Father's will [G2307] which hath sent me, that of all which he hath given me I should lose [G622] nothing, but should raise it up again at the last day. And this is the will [G2307] of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life [G2222]: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily [G281], verily [G281], I say unto you, He that believeth on me hath everlasting life [G2222]. I am that bread of life [G2222]. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living [G2198] bread which came down from heaven: if any man eat of this bread, he shall live [G2198] for ever: and the bread that I will give is my flesh [G4561], which I will give for the life [G2222] of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh [G4561] to eat? Then Jesus said unto them, Verily [G281], verily [G281], I say unto you, Except ye eat the flesh [G4561] of the Son of man, and drink his blood, ye have no life [G2222] in you. Whoso eateth my flesh [G4561], and drinketh my blood, hath eternal life [G2222]; and I will raise him up at the last day. For my flesh [G4561] is meat indeed [G230], and my blood is drink indeed [G230]. He that eateth my flesh [G2561], and drinketh my blood, dwelleth [G3306] in me, and I in him. As the living [G2198] Father hath sent me, and I live [G2198] by the Father: so he that eateth me, even he shall live [G2198] by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live [G2198] for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit [G4151] that quickeneth [G2227]; the flesh [G4561] profiteth nothing: the words [G4487] that I speak unto you, they are spirit [G4151], and they are life [G2222]. But there are some of you that believe not. For Jesus knew [G1492] from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked [G4043] no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words [G4487] of eternal life [G2222]. And we believe and are sure that thou art that Christ [G5547], the Son of the living [G2198] God. '

John 6:22-69 KJV

<https://my.bible.com/bible/1/JHN.6.22-69>

Will

G2307

Transliteration: thelēma

Pronunciation: thel'-ay-mah

Thayer Lexicon:

1. What one wishes or has determined shall be done
 - a. Of the purpose of God to bless mankind through Christ
 - b. Of what God wishes to be done by us
 - i. Commands, precepts
2. Will, choice, inclination, desire, pleasure

Indeed

G230

Transliteration: alēthōs

Pronunciation: al-ay-thoce'

Thayer Lexicon:

1. Truly, of a truth, in reality, most certainly

Also translated: of a truth

Christ

G5547

Transliteration: Christos

Pronunciation: khris-tos'

Thayer Lexicon:

Christ = "anointed"

1. Christ was the Messiah, the Son of God
2. anointed

"On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified."

John 7:37-39 ESV

<https://bible.com/bible/59/jhn.7.37-39.ESV>

'In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink [G4095]. He that believeth on me, as the scripture hath said, out of his belly [G2836] shall flow rivers [G4215] of living [G2198] water. (But this spake he of the Spirit [G4151], which they that believe on him should receive [G2983]: for the Holy Ghost [G4151] was not yet given ; because that Jesus was not yet glorified [G1392].) '

John 7:37-39 KJV

<https://my.bible.com/bible/1/JHN.7.37-39>

Drink

G4095

Transliteration: pinō piō poō

Pronunciation: pee'-no

Thayer Lexicon:

1. To drink
2. Figuratively, to receive into the soul what serves to refresh, strengthen, nourish it to life eternal

Belly

G2836

Transliteration: koilia

Pronunciation: koy-lee'-ah

Thayer Lexicon:

1. The whole belly, the entire cavity
 - a. The upper [i.e. stomach] and the lower belly are distinguished
2. The lower belly, the lower region, the receptacle of the excitement
3. The gullet
 - a. To be given up to the pleasures of the palate, to gluttony
4. The womb, the place where the foetus is conceived and nourished until birth
 - a. Of the uterus of animals
5. The innermost part of a man, the soul, heart as the seat of thought, feeling, choice

Also translated: womb

River

G4215

Transliteration: potamos

Pronunciation: pot-am-os'

Thayer Lexicon:

1. A stream, a river
2. A torrent
3. Floods

Also translated: flood, stream

“Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.” This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, “Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and

robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father.””

John 10:1-18 ESV

<https://bible.com/bible/59/jhn.10.1-18.ESV>

' Verily [G281], verily [G281], I say unto you, He that entereth [G1525] not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know [G1492] his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily [G281], verily [G281], I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in [G1525], he shall be saved [G4982], and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy [G622]: I am come that they might have life [G2222], and that they might have [G2192] it more abundantly [G4053]. I am the good shepherd: the good [G2570] shepherd giveth his life [G5590] for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good [G2570] shepherd, and know [G1097] my sheep, and am known [G1097] of mine. As the Father knoweth [G1097] me, even so know [G1097] I the Father: and I lay down my life [G5590] for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love [G25] me, because I lay down my life [G5590], that I might take [G2983] it again. No man taketh it from me, but I lay it down of myself. I have power [G1849] to lay it down, and I have power [G1849] to take it again. This commandment have I received [G2983] of my Father. '

John 10:1-18

<https://my.bible.com/bible/1/JHN.10.1-18>

Enter

G1525

Transliteration: eiserchomai

Pronunciation: ice-er'-khom-ahee

Thayer Lexicon:

1. To go out or come in: to enter
 - a. Of men or animals, as into a house or a city
 - b. Of Satan taking possession of the body of a person
 - c. Of things: as food, that enters into the eater's mouth
2. Metaphorically
 - a. Of entrance into any condition, state of things, society, employment
 - i. To arise, come into existence, begin to be
 - ii. Of men, to come before the public
 - iii. To come into life
 - b. Of the thoughts that come into the mind

Have

G2192

Transliteration: echō

Pronunciation: ekh'-o

Thayer Lexicon:

1. To have, i.e. to hold
 - a. To have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotion, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as
2. To have, i.e. own, possess
 - a. External things such as pertain to property or riches or furniture or utensils or goods or food etc.
 - b. Used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship
3. To hold one's self or find one's self so and so, to be in such or such a condition
4. To hold one's self to a thing, to lay hold of a thing, to adhere or cling to
 - a. To be closely joined to a person or thing

Abundantly

G4053

Transliteration: perissos

Pronunciation: per-is-sos'

Thayer Lexicon:

1. Exceeding some number or measure or rank or need
 - a. Over and above, more than is necessary, superadded
 - i. Exceeding abundantly, supremely
 - ii. Something further, more, much more than all, more plainly
 - b. Superior, extraordinary, surpassing, uncommon

- i. Pre-eminence, superiority, advantage, more eminent, more remarkable, more excellent

Know

G1097

Transliteration: ginōskō

Pronunciation: ghin-ocē'-ko

Thayer Lexicon:

1. To learn to know, come to know, get a knowledge of perceive, feel
 - a. To become known
2. To know, understand, perceive, have knowledge of
 - a. To understand
 - b. To know
3. Jewish idiom for sexual intercourse between a man and a woman
4. To become acquainted with, to know

“My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father’s hand. I and the Father are one.””

John 10:27-30 ESV

<https://bible.com/bible/59/jhn.10.27-30.ESV>

'My sheep hear my voice, and I know [G1097] them, and they follow me: and I give unto them eternal life [G2222]; and they shall never perish [G622], neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. '

John 10:27-30 KJV

<https://my.bible.com/bible/1/JHN.10.27-30>

“Martha said to Jesus, “Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you.” Jesus said to her, “Your brother will rise again.” Martha said to him, “I know that he will rise again in the resurrection on the last day.” Jesus said to her, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?” She said to him, “Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world.” When she had said this, she went and called her sister Mary, saying in private, “The Teacher is here and is calling for you.” And when she heard it, she rose quickly and went to him. Now Jesus had not yet come into the village, but was still in the place where Martha had met him. When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there. Now when Mary came to where Jesus was and saw him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” When Jesus saw her weeping, and the Jews who had come with her also weeping, he was deeply moved in his spirit

and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept. So the Jews said, "See how he loved him!" But some of them said, "Could not he who opened the eyes of the blind man also have kept this man from dying?" Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it. Jesus said, "Take away the stone." Martha, the sister of the dead man, said to him, "Lord, by this time there will be an odor, for he has been dead four days." Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?" So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me." When he had said these things, he cried out with a loud voice, "Lazarus, come out." The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go.""

John 11:21-44 ESV

<https://bible.com/bible/59/jhn.11.21-44.ESV>

"Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know [G1492], that even now, whatsoever thou wilt ask [G154] of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection [G386], and the life [G2222]: he that believeth in me, though he were dead, yet shall he live [G2198]: and whosoever liveth [G2198] and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ [G5547], the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus [G2424] was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned [G1690] in the spirit [G4151], and was troubled [G5015], and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved [G5368] him! And some of them said, Could not this man, which opened the eyes [G3788] of the blind, have caused [G4160] that even this man should not have died? Jesus therefore again groaning [G1690] in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory [G1391] of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his

face was bound about with a napkin. Jesus saith unto them, Loose [G3089] him, and let him go.”

John 11:21-44 KJV

<https://bible.com/bible/1/jhn.11.21-44.KJV>

Ask

G154

Transliteration: aiteō

Pronunciation: ahee-teh'-o

Thayer Lexicon:

1. To ask, beg, call for, crave, desire, require

Also translated as: ask, desire, beg, require, crave, call for

Resurrection

G386

Transliteration: anastasis

Pronunciation: an-as'-tas-is

Thayer Lexicon:

1. A raising up, rising (e.g. from a seat)
2. A rising from the dead
 - a. That of Christ
 - b. That of all men at the end of this present age
 - c. The resurrection of certain ones history who were restored to life (Heb 11:35)

Groan

G1690

Transliteration: embrimaomai

Pronunciation: em-brim-ah'-om-ahee

Thayer Lexicon:

1. To charge with earnest admonition, sternly to charge, threatened to enjoin

Also translated as: straightly charge

Troubled

G5015

Transliteration: tarassō

Pronunciation: tar-as'-so

Thayer Lexicon:

1. To agitate, trouble (a thing, by the movement of its parts to and fro)
 - a. To cause one inward commotion, take away his calmness of mind, disturb his equanimity
 - b. To disquiet, make restless
 - c. To stir up
 - d. To trouble
 - i. To strike one's spirit with fear and dread

- e. To render anxious or distressed
- f. To perplex the mind of one by suggesting scruples or doubts

Loose

G3089

Transliteration: luō

Pronunciation: loo'-o

Thayer Lexicon:

1. To loose any person (or thing) tied or fastened
 - a. Bandages of the feet, the shoes
 - b. Of a husband and wife joined together by the bond of matrimony
 - c. Of a single man, whether he has already had a wife or has not yet married
2. To loose one bound, i.e. to unbind, release from bonds, set free
 - a. Of one bound up (swathed in bandages)
 - b. Bound with chains (a prisoner), discharge from prison, let go
3. To loosen, undo, dissolve, anything bound, tied, or compacted together
 - a. As assembly, i.e. to dismiss, break up
 - b. Laws, as having a binding force, are likened to bonds
 - c. To annul, subvert
 - d. To do away with, to deprive of authority, whether by precept or act
 - e. To declare unlawful
 - f. To loose what is compacted or built together, to break up, demolish, destroy
 - g. To dissolve something coherent into parts, to destroy
 - h. Metaphorically, to overthrow, to do away with

Also translated as: break, unloose, destroy, dissolve, put off

“And Jesus answered them, “The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life. If anyone serves me, he must follow me; and where I am, there will my servant be also. If anyone serves me, the Father will honor him.”

John 12:23-26 ESV

<https://bible.com/bible/59/jhn.12.23-26.ESV>

“And Jesus answered them, saying, The hour is come, that the Son of man should be glorified [G1392]. Verily [G281], verily [G281], I say unto you, Except a corn of wheat fall into the ground and die, it abideth [G3306] alone: but if it die, it bringeth forth much fruit [G2590]. He that loveth [G5368] his life [G5590] shall lose [G622] it; and he that hateth his life [G5590] in this world shall keep it unto life [G2222] eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.”

John 12:23-26 KJV

<https://bible.com/bible/1/jhn.12.23-26.KJV>

“And Jesus cried out and said, “Whoever believes in me, believes not in me but in him who sent me. And whoever sees me sees him who sent me. I have come into the world as light, so that whoever believes in me may not remain in darkness. If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world. The one who rejects me and does not receive my words has a judge; the word that I have spoken will judge him on the last day. For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.””

John 12:44-50 ESV

<https://bible.com/bible/59/jhn.12.44-50.ESV>

'Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light [G5457] into the world, that whosoever believeth on me should not abide [G3306] in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save [G4982] the world. He that rejecteth me, and receiveth [G2983] not my words [G4487], hath one that judgeth him: the word [G3056] that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life [G2222] everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.'

John 12:44-50 KJV

<https://my.bible.com/bible/1/JHN.12.44-50>

“Thomas said to him, “Lord, we do not know where you are going. How can we know the way?” Jesus said to him, “I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him.””

John 14:5-7 ESV

<https://bible.com/bible/59/jhn.14.5-7.ESV>

'Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way [G3598], the truth [G225], and the life [G2222]: no man cometh unto the Father, but by me. If ye had known [G1097] me, ye should have known [G1097] my Father also: and from henceforth ye know [G1097] him, and have seen him. '

John 14:5-7 KJV

<https://my.bible.com/bible/1/JHN.14.5-7>

Truth

G225

Transliteration: alētheia

Pronunciation: al-ay'-thi-a

Thayer Lexicon:

1. Objectively
 - a. What is true in any matter under consideration
 - i. Truly, in truth, according to truth

- ii. Of a truth, in reality, in fact, certainly
 - b. What is true in things appertaining to God and the duties of man, moral and religious truth
 - i. In the greatest latitude
 - ii. The true notions of God which are open to human reason without his supernatural intervention
 - c. The truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and respecting the duties of man, opposing alike to the superstitions of the Gentiles and the inventions of the Jews, and the corrupt opinions and precepts of false teachers even among Christians
2. Subjectively
- a. Truth as a personal experience
 - i. That candour of mind which is free from affection, pretence, simulation, falsehood, deceit

“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing. If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned. If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples.”

John 15:1-8 ESV

<https://bible.com/bible/59/jhn.15.1-8.ESV>

' I am the true vine, and my Father is the husbandman [G1092]. Every branch [G2814] in me that beareth not fruit [G2590] he taketh away: and every branch that beareth fruit [G2590], he purgeth [G2508] it, that it may bring forth more fruit [G2590]. Now ye are clean through the word [G3056] which I have spoken unto you. Abide [G3306] in me, and I in you. As the branch [G2824] cannot bear fruit [G2590] of itself, except it abide [G3306] in the vine; no more can ye, except ye abide [G3306] in me. I am the vine, ye are the branches [G2814]: He that abideth [G3306] in me, and I in him, the same bringeth forth much fruit [G2590]: for without me ye can do nothing. If a man abide [G3306] not in me, he is cast forth as a branch [G2814], and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide [G3306] in me, and my words [G4487] abide [G3306] in you, ye shall ask [G154] what ye will [G2309], and it shall be done [G1096] unto you. Herein is my Father glorified [G1392], that ye bear much fruit [G2590]; so shall ye be my disciples. '

John 15:1-8 KJV

<https://my.bible.com/bible/1/JHN.15.1-8>

Husbandman

G1092

Transliteration: geōrgos

Pronunciation: gheh-ore-gos'

Thayer Lexicon:

1. A husbandman, tiller of the soil, a vine dresser

Branch

G2814

Transliteration: klēma

Pronunciation: paly'-mah

Thayer Lexicon:

1. A tender and flexible branch
2. Spec. the shoot or branch of a vine, a vine spout

Purge

G2508

Transliteration: kathairo

Pronunciation: kath-ah'-e-ro

Thayer Lexicon:

1. To cleanse, of filth impurity, etc
 - a. To prune trees and vines from useless shoots
 - b. Metaphorically from guilt, to expiate

Done

G1096

Transliteration: ginomai

Pronunciation: ghin'-om-ahee

Thayer Lexicon:

1. To become, i.e. to come into existence, begin to be, receive being
2. To become, i.e. to come to pass, happen
 - a. Of events
3. To arise, appear in history, come upon the stage
 - a. Of men appearing in public
4. To be made, finished
 - a. Of miracles, to be performed, wrought
5. To become, be made

Also translated as: be, come to pass, be made, be done, come, become

"When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."

John 17:1-3 ESV

<https://bible.com/bible/59/jhn.17.1-3.ESV>

'These words spake Jesus, and lifted up his eyes [G3788] to heaven, and said, Father, the hour is come; glorify [G1392] thy Son, that thy Son also may glorify [G1392] thee: as thou hast given him power [G1849] over all flesh [G4561], that he should give eternal life [G2222] to as many as thou hast given him. And this is life [G2222] eternal, that they might know [G1097] thee the only true God, and Jesus [G2424] Christ [G5547], whom thou hast sent. '

John 17:1-3 KJV

<https://my.bible.com/bible/1/JHN.17.1-3>

3.5 Revelation

““And to the angel of the church in Sardis write: ‘The words of him who has the seven spirits of God and the seven stars. “I know your works. You have the reputation of being alive, but you are dead. Wake up, and strengthen what remains and is about to die, for I have not found your works complete in the sight of my God. Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you. Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels. He who has an ear, let him hear what the Spirit says to the churches.””

Revelation 3:1-6 ESV

<https://bible.com/bible/59/rev.3.1-6.ESV>

' And unto the angel of the church [G1577] in Sardis write; These things saith he that hath the seven Spirits [G4151] of God, and the seven stars; I know [G1492] thy works, that thou hast a name that thou livest [G2198], and art dead [G3498]. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect [G4137] before God. Remember therefore how thou hast received [G2983] and heard, and hold fast, and repent [G3340]. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know [G1097] what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled [G3435] their garments; and they shall walk [G4043] with me in white: for they are worthy. He that overcometh [G3528], the same shall be clothed in white raiment; and I will not blot out his name out of the book of life [G2222], but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit [G4151] saith unto the churches [G1577]. '

Revelation 3:1-6 KJV

<https://my.bible.com/bible/1/REV.3.1-6>

Dead

G3498

Transliteration: nekros

Pronunciation: nek-ros'

Thayer Lexicon:

1. Properly
 - a. One that has breathed his last, lifeless
 - b. Deceased, departed, one whose soul is in heaven or hell
 - c. Destitute of life, without life, inanimate
2. Metaphorically
 - a. Spiritually dead
 - i. Destitute of a life that recognizes and is devoted to God, because given up to trespasses and sins
 - ii. Inactive as respects doing right
 - b. Destitute of force or power, inactive, inoperative

Perfect

G4137

Transliteration: plēroō

Pronunciation: play-ro'-o

Thayer Lexicon:

1. To make full, to fill up, i.e. to fill to the full
 - a. To cause to abound, to furnish or supply liberally
 - i. I abound, I am liberally supplied
2. To render full, i.e. to complete
 - a. To fill to the top: so that nothing shall be wanting to full measure, fill to the brim
 - b. To consummate: a number
 - i. To make complete in every particular, to render perfect
 - ii. To carry through to the end, to accomplish, carry out, (some undertaking)
 - c. To carry into effect, bring to realisation, realise
 - i. Of matters of duty: to perform, execute
 - ii. Of sayings, promises, prophecies, to bring to pass, ratify, accomplish
 - iii. To fulfill, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment

Also translated as: fulfil, fill

Defile

G3435

Transliteration: molunō

Pronunciation: mol-oo'-no

Thayer Lexicon:

1. To pollute, stain, contaminate, defile
 - a. Used in NT of those who have not kept themselves pure from the defilements of sin, who have soiled themselves by fornication and adultery

Appendix: John's words on love, light and life

Love

1 John

“And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.”

1 John 2:3-6 ESV

<https://bible.com/bible/59/1jn.2.3-6.ESV>

'And hereby we do know [G1097] that we know [G1097] him, if we keep his commandments. He that saith, I know [G1097] him, and keepeth not his commandments, is a liar, and the truth [G225] is not in him. But whoso keepeth his word [G3056], in him verily [G230] is the love [G26] of God perfected [G5048]: hereby know [G1097] we that we are in him. He that saith he abideth [G3306] in him ought himself also so to walk [G4043], even as he walked [G4043]. '

1 John 2:3-6 KJV

<https://my.bible.com/bible/1/1JN.2.3-6>

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.”

1 John 2:15-17 ESV

<https://bible.com/bible/59/1jn.2.15-17.ESV>

'Love [G25] not the world, neither the things that are in the world. If any man love [G25] the world, the love [G26] of the Father is not in him. For all that is in the world, the lust of the flesh [G4561], and the lust of the eyes [G3788], and the pride [G212] of life [G979], is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth [G4160] the will [G2307] of God abideth [G3306] for ever. '

1 John 2:15-17 KJV

<https://my.bible.com/bible/1/1JN.2.15-17>

Pride

G212

Transliteration: alazoneia

Pronunciation: al-ad-zon-i'-a

Thayer Lexicon:

1. Empty, braggart talk
2. An insolent and empty assurance, which trusts in its own power and resources and shamefully despises and violates divine laws and human rights
3. An impious and empty presumption which trusts in the stability of earthly things

Also translated as: boasting

“See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God’s children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure. Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. You know that he appeared in order to take away sins, and in him there is no sin. No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God. By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother. For this is the message that you have heard from the beginning, that we should love one another. We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. Do not be surprised, brothers, that the world hates you. We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? Little children, let us not love in word or talk but in deed and in truth. By this we shall know that we are of the truth and reassure our heart before him; for whenever our heart condemns us, God is greater than our heart, and he knows everything. Beloved, if our heart does not condemn us, we have confidence before God; and whatever we ask we receive from him, because we keep his commandments and do what pleases him. And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.”

1 John 3:1-24 ESV

<https://bible.com/bible/59/1jn.3.1-24.ESV>

'Behold, what manner of love [G26] the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth [G1097] us not, because it knew [G1097] him not. Beloved, now are we the sons of God, and it doth not yet appear [G5319] what we shall be: but we know [G1492] that, when he shall appear [G5319], we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know [G1492] that he was manifested [G5319] to take away our sins; and in him is no sin. Whosoever abideth [G3306] in him sinneth not: whosoever sinneth hath not seen him, neither known [G1097] him. Little children, let no man deceive you: he that doeth [G4160]

righteousness [G1343] is righteous [G1342], even as he is righteous [G1342]. He that committeth [G4160] sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested [G5319], that he might destroy [G3089] the works [G2041] of the devil. Whosoever is born [G1080] of God doth not commit sin; for his seed remaineth [G3306] in him: and he cannot sin, because he is born [G1080] of God. In this the children of God are manifest [G5318], and the children of the devil: whosoever doeth [G4160] not righteousness [G1343] is not of God, neither he that loveth [G25] not his brother [G80]. For this is the message that ye heard from the beginning, that we should love [G25] one another. Not as Cain, who was of that wicked one, and slew his brother [G80]. And wherefore slew he him? Because his own works [G2041] were evil, and his brother's [G80] righteous [G1342]. Marvel not, my brethren [G80], if the world hate you. We know [G1492] that we have passed from death unto life [G2222], because we love [G25] the brethren. He that loveth [G25] not his brother [G80] abideth [G3306] in death. Whosoever hateth his brother [G80] is a murderer: and ye know [G1492] that no murderer hath eternal life [G2222] abiding [G3306] in him. Hereby perceive [G1097] we the love [G26] of God, because he laid down his life [G5590] for us: and we ought to lay down [G5087] our lives [G5590] for the brethren [G80]. But whoso hath this world's good [G979], and seeth his brother [G80] have need, and shutteth up [G2808] his bowels [G4698] of compassion from him, how dwelleth [G3306] the love [G26] of God in him? My little children, let us not love [G25] in word [G3056], neither in tongue; but in deed [G2041] and in truth [G225]. And hereby we know [G1097] that we are of the truth [G225], and shall assure our hearts [G2588] before him. For if our heart [G2588] condemn us, God is greater than our heart [G2588], and knoweth [G1097] all things. Beloved, if our heart [G2588] condemn us not, then have we confidence toward God. And whatsoever we ask [G154], we receive [G2983] of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus [G2424] Christ [G5547], and love [G25] one another, as he gave us commandment. And he that keepeth his commandments dwelleth [G3306] in him, and he in him. And hereby we know [G1097] that he abideth [G3306] in us, by the Spirit [G4151] which he hath given us.'

1 John 3:1-24 KJV

<https://my.bible.com/bible/1/1JN.3.1-24>

Righteousness

G1343

Transliteration: dikaïosunē

Pronunciation: dik-ah-yos-oo'-ay

Thayer Lexicon:

1. In a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God
 - a. The doctrine concerning the way in which man may attain a state approved of God
 - b. Integrity, virtue, purity of life, rightness, correctness of thinking, feeling and acting
2. In a narrower sense, justice or the virtue which gives each his due

Righteous

G1342

Transliteration: dikaios

Pronunciation: dik'-ah-yos

Thayer Lexicon:

1. Righteous, observing divine laws
 - a. In a wide sense, upright, righteous, virtuous, keeping the commands of God
 - i. Of those who seem to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined
 - ii. Innocent, faultless
 - iii. Used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life
 1. Only Christ truly
 - iv. Approved of or acceptable to God
 - b. In a narrower sense, rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them

Also translated as: just

Work

G2041

Transliteration: ergon

Pronunciation: er'-gon

Thayer Lexicon:

1. Business, employment, that which any one is occupied
 - a. That which one undertakes to do, enterprise, undertaking
2. Any product whatever, any thing accomplished by hand, art, industry, or mind
3. An act, deed, thing done; the idea of working is emphasized in opp. to that which is less than work

Also translated as: deed

Brother

G80

Transliteration: adelphos

Pronunciation: ad-el-fos'

Thayer Lexicon:

1. A brother, whether born of the same two parents or only of the same father or mother
2. Having the same national ancestor, belonging to the same people, or countryman
3. Any fellow or man
4. A fellow believer, united to another by the bond of affection
5. An associate in employment or office
6. Brethren in Christ
 - a. His brothers by blood

- b. All men
- c. Apostles
- d. Christians, as those who are exalted to the same heavenly place

Also translated as: brethren

Lay down

G5087

Transliteration: tithēmi

Pronunciation: tith'-ay-mee

Thayer Lexicon:

1. To set, put, place
 - a. To place or lay
 - b. To put down, lay down
 - i. To bend down
 - ii. To lay off or aside, to wear or carry no longer
 - iii. To lay by, lay aside money
 - c. To set on (serve) something to eat or drink
 - d. To set forth, something to be explained by discourse
2. To make
 - a. To make (or set) for one's self or for one's use
3. To set, fix establish
 - a. To set forth
 - b. To establish, ordain

Also translated as: lay, put, make

Shut up

G2808

Transliteration: kleiō

Pronunciation: kli'-o

Thayer Lexicon:

1. To shut, shut up
2. Metaphorically
 - a. To cause heavens to withhold rain
 - b. To shut up compassion so that it is like a thing inaccessible to one, to be devoid of pity towards one
 - c. To obstruct the entrance into the kingdom of heaven

Bowels

G4698

Transliteration: splagchnon

Pronunciation: splangkh'-non

Thayer Lexicon:

1. Bowels, intestines, (the heart, lungs, liver, etc.)

2. The bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tender affections, especially kindness, benevolence, compassion; hence our heart (tender mercies, affections, etc.)
3. A heart in which mercy resides

“Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No one has ever seen God; if we love one another, God abides in us and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world. There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love. We love because he first loved us. If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother.”

1 John 4:7-21 ESV

<https://bible.com/bible/59/1jn.4.7-21.ESV>

'Beloved, let us love [G25] one another: for love [G26] is of God; and every one that loveth [G25] is born [G1080] of God, and knoweth [G1097] God. He that loveth [G25] not knoweth [G1097] not God; for God is love [G26]. In this was manifested [G5319] the love [G26] of God toward us, because that God sent his only begotten Son into the world, that we might live [G2198] through him. Herein is love [G26], not that we loved [G25] God, but that he loved [G25] us, and sent his Son to be the propitiation [G2434] for our sins. Beloved, if God so loved [G25] us, we ought also to love [G25] one another. No man hath seen God at any time. If we love [G25] one another, God dwelleth [G3306] in us, and his love [G26] is perfected [G5048] in us. Hereby know [G1097] we that we dwell [G3306] in him, and he in us, because he hath given us of his Spirit [G5141]. And we have seen and do testify [G3140] that the Father sent the Son to be the Saviour of the world. Whosoever shall confess [G3670] that Jesus [G2424] is the Son of God, God dwelleth [G3306] in him, and he in God. And we have known [G1097] and believed the love [G26] that God hath to us. God is love [G26]; and he that dwelleth [G3306] in love [G26] dwelleth [G3306] in God, and God in him. Herein is our love [G26] made perfect [G5048], that we may have boldness [G3954] in the day of judgment: because as he is, so are we in this world. There is no fear [G5401] in love [G26]; but perfect [G5046] love [G26] casteth out fear [G5401]: because fear [G5401] hath torment [G2851]. He that feareth is not made perfect [G5048] in love [G26]. We love [G25] him, because he first loved [G25] us. If a man say, I love [G25] God, and hateth his brother [G80], he is a liar: for he that loveth [G25] not his brother

[G80] whom he hath seen, how can he love [G25] God whom he hath not seen? And this commandment have we from him, That he who loveth [G25] God love [G25] his brother [G80] also.'

1 John 4:7-21 KJV

<https://my.bible.com/bible/1/1JN.4.7-21>

Propitiation

G2434

Transliteration: hilasmous

Pronunciation: hil-as-mos'

Thayer Lexicon:

1. An appeasing, propitiating
2. The means of appeasing, a propitiation

Testify

G3140

Transliteration: martureō

Pronunciation: mar-too-reh'-o

Thayer Lexicon:

1. To be a witness, to bear witness, i.e. to affirm that one has seen or heard or experienced something, or that he knows it because taught by divine revelation or inspiration
 - a. To give (not to keep back) testimony
 - b. To utter honourable testimony, give a good report
 - c. Conjure, implore

Also translated as: bear witness, bear record, witness

Confess

G3670

Transliteration: homologeō

Pronunciation: hom-ol-og-eh'-o

Thayer Lexicon:

1. To say the same thing as another, i.e. to agree with, assent
2. To concede
 - a. Not to refuse, to promise
 - b. Not to deny
 - i. To confess
 - ii. Declare
 - iii. To confess, i.e. to admit or declare one's self guilty of what one is accused of
3. To profess
 - a. To declare openly, speak out freely
 - b. To profess one's self the worshipper of one
4. To praise, celebrate

Also translated as: profess

Boldness

G3954

Transliteration: parrhēsia

Pronunciation: par-rhay-see'-ah

Thayer Lexicon:

1. Freedom in speaking, unreservedness in speech
 - a. Openly, frankly, i.e. without concealment
 - b. Without ambiguity or circumlocution
 - c. Without the use of figures and comparisons
2. Free and fearless confidence, cheerful courage, boldness, assurance
3. The deportment by which one becomes conspicuous or secures publicity

Also translated as: confidence, openly, plainly

Fear

G5401

Transliteration: phobos

Pronunciation: fob'-os

Thayer Lexicon:

1. Fear, dread, terror
 - a. That which strikes terror
2. Reverence for one's husband

Torment

G2851

Transliteration: kolasis

Pronunciation: kol'-as-is

Thayer Lexicon:

1. Correction, punishment, penalty

Also translated as: punishment

"Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the Father loves whoever has been born of him. By this we know that we love the children of God, when we love God and obey his commandments. For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world—our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God?"

1 John 5:1-5 ESV

<https://bible.com/bible/59/1jn.5.1-5.ESV>

'Whosoever believeth that Jesus [G2424] is the Christ [G5547] is born [G1080] of God: and every one that loveth [G25] him that begat [G1080] loveth [G25] him also that is begotten [G1080] of him. By this we know [G1097] that we love [G25] the children of God, when we love [G25] God, and keep his commandments. For this is the love [G26] of God, that we keep his

commandments: and his commandments are not grievous. For whatsoever is born [G1080] of God overcometh [G3528] the world: and this is the victory that overcometh [G3528] the world, even our faith. Who is he that overcometh [G3528] the world, but he that believeth that Jesus [G2424] is the Son of God? '

1 John 5:1-5 KJV

<https://my.bible.com/bible/1/1JN.5.1-5>

2 John

"And now I ask you, dear lady—not as though I were writing you a new commandment, but the one we have had from the beginning—that we love one another. And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it."

2 John 1:5-6 ESV

<https://bible.com/bible/59/2jn.1.5-6.ESV>

'And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love [G25] one another. And this is love [G26], that we walk [G4043] after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk [G4043] in it. For many deceivers [G4108] are entered [G1525] into the world, who confess [G3670] not that Jesus [G2424] Christ [G5547] is come in the flesh [G4561]. This is a deceiver [G4108] and an antichrist [G500]. Look to yourselves, that we lose [G622] not those things which we have wrought [G2038], but that we receive a full reward. '

2 John 1:5-8 KJV

<https://my.bible.com/bible/1/2JN.1.5-8>

Deceiver

G4108

Transliteration: planos

Pronunciation: plan'-os

Thayer Lexicon:

1. Wandering, roving
2. Misleading, leading into error
 - a. A vagabond, "tramp", imposter
 - b. Corrupter, deceiver

Antichrist

G500

Transliteration: antichristos

Pronunciation: an-tee'-khris-tos

Thayer Lexicon:

1. The adversary of the Messiah

Wrought

G2038

Transliteration: ergazomai

Pronunciation: er-gad'-zom-ahee

Thayer Lexicon:

1. To work, labour, do work
2. To trade, to make gains by trading, "do business"
3. To do, work out
 - a. Exercise, perform, commit
 - b. To cause to exist, produce
4. To work for, earn by working, to acquire

Also translated: work

Light

John

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light. The true light, which gives light to everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'") For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God; the only God, who is at the Father's side, he has made him known."

John 1:1-18 ESV

<https://bible.com/bible/59/jhn.1.1-18.ESV>

'In the beginning was the Word [G3056], and the Word [G3056] was with God, and the Word [G3056] was God. The same was in the beginning with God. All things were made [G1096] by him; and without him was not any thing made [G1096] that was made [G1096]. In him was life [G2222]; and the life [G2222] was the light [G5457] of men. And the light [G5457] shineth [G5316] in darkness; and the darkness comprehended [G2638] it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness [G3140] of the Light [G5457], that all men through him might believe. He was not that Light [G5457], but was sent to bear witness [G3140] of that Light [G5457]. That was the true Light [G5457], which lighteth [G5461] every man that cometh into the world. He was in the world, and the world was made [G1096] by him, and the world knew [G1097] him not. He came unto his own, and his own

received [G3880] him not. But as many as received [G2983] him, to them gave he power [G1849] to become [G1096] the sons of God, even to them that believe on his name: which were born [G1080], not of blood, nor of the will [G2307] of the flesh [G4561], nor of the will [G2307] of man, but of God. And the Word [G3056] was made flesh [G4561], and dwelt [G4637] among us, (and we beheld his glory [G1391], the glory [G1391] as of the only begotten of the Father,) full of grace [G5485] and truth [G225]. John bare witness [G3140] of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred [G1096] before me: for he was before me. And of his fulness [G4138] have all we received [G2983], and grace [G5485] for grace [G5485]. For the law was given by Moses, but grace [G5485] and truth [G225] came by Jesus [G2424] Christ [G5547]. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him . '

John 1:1-18 KJV

<https://my.bible.com/bible/1/JHN.1.1-18>

Shine

G5316

Transliteration: phainō

Pronunciation: fah'-ee-no

Thayer Lexicon:

1. To bring forth into the light, cause to shine, shed light
2. Shine
 - a. To shine, be bright or resplendent
 - b. To become evident, to be brought forth into the light, come to view, appear
 - i. Of growing vegetation, to come to light
 - ii. To appear, be seen
 - iii. Exposed to view
 - c. To meet the eyes, strike the sight, become clear or manifest
 - i. To be seen, appear
 - d. To appear to the mind, seem to one's judgment or opinion

Also translated as: appear

Comprehend

G2638

Transliteration: katalambanō

Pronunciation: kat-al-am-ban'-o

Thayer Lexicon:

1. To lay hold of
 - a. To lay hold of so as to make one's own, to obtain, attain to, to make one's own, to take into one's self, appropriate
 - b. To seize upon, take possession of
 - i. Of evils overtaking one, of the last day overtaking the wicked with destruction, of a demon about to torment one
 - ii. In a good sense, of Christ by his holy power and influence laying hold of the human mind and will, in order to prompt and govern it

- c. To detect, catch
- d. To lay hold of with the mind
 - i. To understand, perceive, learn, comprehend

Also translated as: take, apprehend

Receive

G3880

Transliteration: paralambanō

Pronunciation: par-al-am-ban'-o

Thayer Lexicon:

1. To take to, to take with one's self, to join to one's self
 - a. An associate, a companion
 - b. Metaphorically
 - i. To accept or acknowledge one to be such as he professes to be
 - ii. Not to reject, not to withhold obedience
2. To receive something transmitted
 - a. An office to be discharged
 - b. To receive with the mind
 - i. By oral transmission: of the authors from whom the tradition proceeds
 - ii. By the narrating of others, by instruction of teachers (used of disciples)

Also translated as: take

Dwell

G4637

Transliteration: skēnoō

Pronunciation: skay-no'-o

Thayer Lexicon:

1. To fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle (or tent), tabernacle
2. To dwell

Grace

G5485

Transliteration: charis

Pronunciation: khar'-ece

Thayer Lexicon:

1. Grace
 - a. That which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
2. Good will, loving-kindness, favour
 - a. Of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
3. What is due to grace

- a. The spiritual condition of one governed by the power of divine grace
 - b. The token of proof of grace, benefit
 - i. A gift of grace
 - ii. Benefit, bounty
- 4. Thanks, (for benefits, services, favours), recompense, reward

Fulness

G4138

Transliteration: plērōma

Pronunciation: play'-ro-mah

Thayer Lexicon:

- 1. That which is (has been) filled
 - a. A ship inasmuch as it is filled (i.e. manned) with sailors, rowers and soldiers
 - b. In the NT, the body of believers, as that which is filled with the presence, power, agency, riches of God and of Christ
- 2. That which fills or with which a thing is filled
 - a. Of those things which a ship is filled, freight and merchandise, sailors, oarsmen, soldiers
 - b. Completeness or fulness of time
- 3. Fulness, abundance
- 4. A fulfilling, keeping

“For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed. But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

John 3:17-21 ESV

<https://bible.com/bible/59/jhn.3.17-21.ESV>

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved [G4982]. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light [G5457] is come into the world, and men loved [G25] darkness rather than light [G5457], because their deeds [G2041] were evil. For every one that doeth evil hateth the light [G5457], neither cometh to the light [G5457], lest his deeds [G2041] should be reproved [G1651]. But he that doeth [G4160] truth [G225] cometh to the light [G5457], that his deeds [G2041] may be made manifest [G5319], that they are wrought [G2038] in God.”

John 3:17-21 KJV

<https://bible.com/bible/1/jhn.3.17-21.KJV>

Reprove

G1651

Transliteration: elegchō

Pronunciation: el-eng'-kho

Thayer Lexicon:

1. To convict, refute, confute
 - a. Generally with a suggestion of shame of the person convicted
 - b. By conviction to bring to the light, to expose
2. To find fault with, correct
 - a. By word
 - i. To reprehend severely, chide, admonish, reprove
 - ii. To call to account, show one his fault, demand an explanation
 - b. By deed
 - i. To chasten, to punish

Also translated as: rebuke

1 John

"This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us."

1 John 1:5-10 ESV

<https://bible.com/bible/59/1jn.1.5-10.ESV>

"This then is the message [G1869] which we have heard of him, and declare unto you, that God is light [G5457], and in him is no darkness at all. If we say that we have fellowship [G2842] with him, and walk [G4043] in darkness, we lie, and do not the truth [G225]: but if we walk [G4043] in the light [G5457], as he is in the light [G5457], we have fellowship [G2842] one with another, and the blood of Jesus [G2424] Christ [G5547] his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth [G225] is not in us. If we confess [G3670] our sins, he is faithful and just [G1342] to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word [G3056] is not in us."

1 John 1:5-10 KJV

<https://bible.com/bible/1/1jn.1.5-10.KJV>

Message

G1860

Transliteration: epaggelia

Pronunciation: ep-and-el-ee'-ah

Thayer Lexicon:

1. Announcement
2. Promise
 - a. The act of promising, a promise given or to be given
 - b. A promised good or blessing

Fellowship

G2842

Transliteration: koinōnia

Thayer Lexicon:

1. Fellowship, association, community, communion, joint participation, intercourse
 - a. The share which one has in anything, participation
 - b. Intercourse, fellowship, intimacy
 - i. The right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)
 - c. A gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

“Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. Whoever says he is in the light and hates his brother is still in darkness. Whoever loves his brother abides in the light, and in him there is no cause for stumbling. But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.”

1 John 2:7-11 ESV

<https://bible.com/bible/59/1jn.2.7-11.ESV>

“Brethren [G80], I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word [G3056] which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light [G5457] now shineth [G5316]. He that saith he is in the light [G5457], and hateth his brother [G80], is in darkness even until now. He that loveth [G25] his brother [G80] abideth [G3306] in the light [G5457], and there is none occasion of stumbling in him. But he that hateth his brother [G80] is in darkness, and walketh in darkness, and knoweth [G1492] not whither he goeth, because that darkness hath blinded [G5186] his eyes [G3788].”

1 John 2:7-11 KJV

<https://bible.com/bible/1/1jn.2.7-11.KJV>

Blind

G5186

Transliteration: tuphloō

Pronunciation: toof-lo'-o

Thayer Lexicon:

1. to blind, make blind
2. In the NT metaphorically to blunt the mental discernment, darken the mind

Life

John

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”

John 1:1-5 ESV

<https://bible.com/bible/59/jhn.1.1-5.ESV>

“In the beginning was the Word [G3056], and the Word [G3056] was with God, and the Word [G3056] was God. The same was in the beginning with God. All things were made [G1096] by him; and without him was not any thing made [G1096] that was made [G1096]. In him was life [G2222]; and the life [G2222] was the light [G5457] of men. And the light [G5457] shineth [G5316] in darkness; and the darkness comprehended [G2638] it not.”

John 1:1-5 KJV

<https://bible.com/bible/1/jhn.1.1-5.KJV>

1 John

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life— the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.”

1 John 1:1-3 ESV

<https://bible.com/bible/59/1jn.1.1-3.ESV>

“That which was from the beginning, which we have heard, which we have seen with our eyes [G3788], which we have looked upon, and our hands have handled, of the Word [G3045] of life [G2222]; (for the life [G2222] was manifested [G5319], and we have seen it, and bear witness [G3140], and shew unto you that eternal life [G2222], which was with the Father, and was manifested [G5319] unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship [G2842] with us: and truly our fellowship [G2482] is with the Father, and with his Son Jesus [G2424] Christ [G5547].”

1 John 1:1-3 KJV

<https://bible.com/bible/1/1jn.1.1-3.KJV>

“No one who denies the Son has the Father. Whoever confesses the Son has the Father also. Let what you heard from the beginning abide in you. If what you heard from the beginning

abides in you, then you too will abide in the Son and in the Father. And this is the promise that he made to us—eternal life. I write these things to you about those who are trying to deceive you. But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him.”

1 John 2:23-27 ESV

<https://bible.com/bible/59/1jn.2.23-27.ESV>

“Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth [G3670] the Son hath the Father also. Let that therefore abide [G3306] in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain [G3306] in you, ye also shall continue [G3306] in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life [G2222]. These things have I written unto you concerning them that seduce you. But the anointing [G5545] which ye have received [G2983] of him abideth [G3306] in you, and ye need not that any man teach you: but as the same anointing [G5545] teacheth you of all things [G3956], and is truth [G227], and is no lie, and even as it hath taught you, ye shall abide [G3306] in him.”

1 John 2:23-27 KJV

<https://bible.com/bible/1/1jn.2.23-27.KJV>

Anointing

G5545

Transliteration: chrisma

Pronunciation: khris'-mah

Thayer Lexicon:

1. Anything smeared on, unguent, ointment, usually prepared by Hebrews from oil and aromatic herbs. Anointing was the inaugural ceremony for priests.

Also translated as: unction

All things

G3956

Transliteration: pas

Pronunciation: pas

Thayer Lexicon:

1. Individually
 - a. Each, every, any, all, the whole, everyone, all things, everything
2. Collectively
 - a. Some of all types

Also translated as: all, every

Truth

G227

Transliteration: alēthēs

Pronunciation: al-ay-thace'

Thayer Lexicon:

1. True
2. Loving the truth, speaking the truth, truthful

Also translated as: true

“And this is the testimony, that God gave us eternal life, and this life is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him. If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. All wrongdoing is sin, but there is sin that does not lead to death. We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him. We know that we are from God, and the whole world lies in the power of the evil one. And we know that the Son of God has come and has given us understanding, so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life. Little children, keep yourselves from idols.”

1 John 5:11-21 ESV

<https://bible.com/bible/59/1jn.5.11-21.ESV>

“And this is the record, that God hath given to us eternal life [G2222], and this life [G2222] is in his Son. He that hath the Son hath life [G2222]; and he that hath not the Son of God hath not life [G2222]. These things have I written unto you that believe on the name of the Son of God; that ye may know [G1492] that ye have eternal life [G2222], and that ye may believe on the name of the Son of God. And this is the confidence [G3954] that we have [G2192] in him, that, if we ask [G154] any thing according to his will [G2307], he heareth us: and if we know [G1492] that he hear us, whatsoever we ask [G154], we know [G1492] that we have [G2192] the petitions that we desired [G154] of him. If any man see [G1492] his brother [G80] sin a sin which is not unto death, he shall ask [G154], and he shall give him life [G2222] for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. We know [G1492] that whosoever is born [G1080] of God sinneth not; but he that is begotten of God keepeth [G5083] himself, and that wicked one toucheth [G680] him not. And we know [G1492] that we are of God, and the whole world lieth in wickedness [G4190]. And we know [G1492] that the Son of God is come [G2240], and hath given us an understanding [G1271], that we may know [G1097] him that is true, and we are in him that is true, even in his Son Jesus [G2424] Christ [G5547]. This is the true God, and eternal life [G2222]. Little children, keep [G5442] yourselves from idols. Amen [G281].”

1 John 5:11-21 KJV

<https://bible.com/bible/1/1jn.5.11-21.KJV>

Keep

G5083

Transliteration: tērēo

Pronunciation: tay-reh'-o

Thayer Lexicon:

1. To attend to carefully, take care of
 - a. To guard
 - b. Metaphorically to keep, one in the state in which he is
 - c. To observe
 - d. To reserve: to undergo something

Wicked one

G4190

Transliteration: ponēros

Pronunciation: pon-ay-ros'

Thayer Lexicon:

1. Full of labors, annoyances, hardships
 - a. Pressed and harassed by labours
 - b. Bringing toils, annoyances, perils; of a time full of peril to Christian faith and steadfastness; causing pain and trouble
2. Bad, of a bad nature or condition
 - a. In a physical sense: diseased or blind
 - b. In an ethical sense: evil wicked, bad

Also translated as: evil, wicked

Touch

G680

Transliteration: haptomai

Pronunciation: hap'-tom-ahee

Thayer Lexicon:

1. To fasten one's self to, adhere to, cling to
 - a. To touch
 - b. Of carnal intercourse with a woman or cohabitation
 - c. Of levitical practice of having no fellowship with heathen practices. Things not to be touched appear to be both women and certain kinds of food, so celibacy and abstinence of certain kinds of food and drink are recommended.
 - d. To touch, assail anyone

Come

G2240

Transliteration: hēkō

Thayer Lexicon:

1. To have come, have arrived, be present
2. Metaphorically
 - a. To come to one, i.e. to seek an intimacy with one, become his follower: to come upon one (unexpectedly)

- b. To come upon one, of things endured

Keep

G5442

Transliteration: phulassō

Pronunciation: foo-las'-so

Thayer Lexicon:

- 1. To guard
 - a. To watch, keep watch
 - b. To guard or watch, have an eye upon: lest he escape
 - c. To guard a person (or thing). that he may remain safe
 - i. Lest he suffer violence, be despoiled, etc. to protect
 - ii. To protect one from a person or thing
 - iii. To keep from being snatched away, preserve safe and inimpaird
 - iv. To guard from being lost or perishing
 - v. To guard one's self from a thing
 - d. To guard, i.e. care for, take care not to violate
 - i. To observe
- 2. To observe for one's self something to escape
 - a. To avoid, shun flee from
 - b. To guard for one's self (i.e. for one's safety's sake) so as not to violate, i.e. to keep, observe (the precepts of the Mosaic law)