

Romans and James BSB Unique Word List – Numerical

R 1:1	Paul	Paul , a servant of Christ
R 1:5	apostleship	we received grace and apostleship to call
R 1:8	thank	First, I thank my God through Jesus
R 1:9	preaching	with my spirit in preaching the gospel
R 1:9	constantly	is my witness how constantly I remember
R 1:10	prayers	in my prayers at all times, asking
R 1:10	times	my prayers at all times , asking that
R 1:10	asking	prayers at all times, asking that now
R 1:10	succeed	God's will I may succeed in coming
R 1:11	impart	so that I may impart to you
R 1:12	mutually	and I may be mutually encouraged by
R 1:12	encouraged	I may be mutually encouraged by each
R 1:12	other's	mutually encouraged by each other's faith.
R 1:13	unaware	want you to be unaware , brothers, how
R 1:13	planned	brothers, how often I planned to come
R 1:13	prevented	you (but have been prevented from visiting
R 1:13	visiting	have been prevented from visiting until now),
R 1:13	harvest	I might have a harvest among you,
R 1:14	non-Greeks	both to Greeks and non-Greeks , both to
R 1:17	reveals	the gospel reveals the righteousness of God
R 1:17	start	comes by faith from start to finish,
R 1:18	suppress	wickedness of men who suppress the truth
R 1:20	invisible	of the world God's invisible qualities, His
R 1:20	qualities	the world God's invisible qualities , His eternal
R 1:20	clearly	divine nature, have been clearly seen, being
R 1:20	understood	been clearly seen, being understood from His
R 1:20	workmanship	being understood from His workmanship , so that
R 1:21	knew	although they knew God, they neither glorified
R 1:21	futile	Him, but they became futile in their
R 1:21	thinking	became futile in their thinking and darkened
R 1:22	claimed	Although they claimed to be wise, they
R 1:22	fools	be wise, they became fools ,
R 1:23	immortal	the glory of the immortal God for
R 1:23	images	the immortal God for images of mortal
R 1:24	dishonoring	to impurity for the dishonoring of their
R 1:25	worshiped	for a lie, and worshiped and served
R 1:25	served	lie, and worshiped and served the creature
R 1:25	creature	worshiped and served the creature rather than
R 1:25	Creator	creature rather than the Creator , who is
R 1:26	dishonorable	gave them over to dishonorable passions. Even
R 1:26	unnatural	exchanged natural relations for unnatural ones.
R 1:27	abandoned	the men abandoned natural relations with women
R 1:27	burned	relations with women and burned with lust
R 1:27	lust	women and burned with lust for one
R 1:27	indecent	one another. Men committed indecent acts with
R 1:27	penalty	in themselves the due penalty for their
R 1:28	Furthermore	Furthermore , since they did not

R 1:28	fit	they did not see fit to acknowledge
R 1:28	acknowledge	not see fit to acknowledge God, He
R 1:28	depraved	them up to a depraved mind, to
R 1:29	filled	have become filled with every kind of
R 1:29	greed	kind of wickedness, evil, greed , and depravity.
R 1:29	depravity	wickedness, evil, greed, and depravity . They are
R 1:29	strife	full of envy, murder, strife , deceit, and
R 1:29	malice	murder, strife, deceit, and malice . They are
R 1:29	gossips	and malice. They are gossips ,
R 1:30	slanderers	slanderers , God-haters, insolent, arrogant, and
R 1:30	God-haters	slanderers, God-haters , insolent, arrogant, and boastful.
R 1:30	insolent	slanderers, God-haters, insolent , arrogant, and boastful.
R 1:30	boastful	They
R 1:30	invent	God-haters, insolent, arrogant, and boastful . They invent
R 1:30	forms	arrogant, and boastful. They invent new forms
R 1:30	disobey	boastful. They invent new forms of evil;
R 1:30	parents	forms of evil; they disobey their parents.
R 1:30	parents	evil; they disobey their parents .
R 1:31	senseless	They are senseless , faithless, heartless, merciless.
R 1:31	faithless	They are senseless, faithless , heartless, merciless.
R 1:31	heartless	They are senseless, faithless, heartless , merciless.
R 1:31	merciless	are senseless, faithless, heartless, merciless .
R 2:1	grounds	another. For on whatever grounds you judge
R 2:1	condemning	the other, you are condemning yourself, because
R 2:2	based	do such things is based on truth.
R 2:3	escape	you think you will escape God's judgment?
R 2:4	disregard	do you disregard the riches of His
R 2:4	tolerance	riches of His kindness, tolerance , and patience,
R 2:4	realizing	tolerance, and patience, not realizing that God's
R 2:4	repentance	kindness leads you to repentance ?
R 2:5	unrepentant	of your hard and unrepentant heart, you
R 2:5	storing	unrepentant heart, you are storing up wrath
R 2:7	immortality	seek glory, honor, and immortality , He will
R 2:8	self-seeking	for those who are self-seeking and who
R 2:8	follow	reject the truth and follow wickedness, there
R 2:12	perish	the law will also perish apart from
R 2:14	requires	nature what the law requires , they are
R 2:15	consciences	on their hearts, their consciences also bearing
R 2:15	accusing	and their thoughts either accusing or defending
R 2:15	defending	thoughts either accusing or defending them
R 2:16	men's	when God will judge men's secrets through
R 2:16	secrets	God will judge men's secrets through Christ
R 2:17	rely	a Jew; if you rely on the
R 2:18	superior	approve of what is superior because you
R 2:18	instructed	superior because you are instructed by the
R 2:19	blind	a guide for the blind , a light
R 2:20	instructor	an instructor of the foolish, a
R 2:20	teacher	of the foolish, a teacher of infants,
R 2:20	infants	foolish, a teacher of infants , because you

R 2:20	embodiment	in the law the embodiment of knowledge
R 2:21	stealing	You who preach against stealing , do you
R 2:22	forbid	You who forbid adultery, do you commit
R 2:22	abhor	commit adultery? You who abhor idols, do
R 2:22	idols	adultery? You who abhor idols , do you
R 2:22	rob	abhor idols, do you rob temples?
R 2:22	temples	idols, do you rob temples ?
R 2:23	dishonor	the law, do you dishonor God by
R 2:24	blasphemed	written: "God's name is blasphemed among the
R 2:25	observe	has value if you observe the law,
R 2:25	break	law, but if you break the law,
R 2:26	requirements	not circumcised keeps the requirements of the
R 2:27	physically	The one who is physically uncircumcised yet
R 2:28	outwardly	because he is one outwardly , nor is
R 2:28	outward	nor is circumcision only outward and physical.
R 3:1	advantage	What, then, is the advantage of being
R 3:2	entrusted	all, they have been entrusted with the
R 3:3	lack	have faith? Will their lack of faith
R 3:3	faithfulness	of faith nullify God's faithfulness ?
R 3:4	true	not! Let God be TRUE and every
R 3:4	liar	and every man a liar . As it
R 3:4	proved	that You may be proved right when
R 3:4	victorious	when You speak and victorious when You
R 3:5	unrighteousness	if our unrighteousness highlights the righteousness of
R 3:5	highlights	But if our unrighteousness highlights the righteousness
R 3:5	inflict	God is unjust to inflict His wrath
R 3:7	falsehood	if my falsehood accentuates God's truthfulness, to
R 3:7	accentuates	However, if my falsehood accentuates God's truthfulness,
R 3:7	truthfulness	my falsehood accentuates God's truthfulness , to the
R 3:8	slanderosly	not say, as some slanderosly claim that
R 3:8	claim	say, as some slanderously claim that we
R 3:8	deserved	result"? Their condemnation is deserved !
R 3:11	understands	is no one who understands , no one
R 3:11	seeks	understands, no one who seeks God.
R 3:12	turned	All have turned away, they have together
R 3:13	throats	"Their throats are open graves; their
R 3:13	open	throats are open graves; their tongues practice
R 3:13	graves	"Their throats are open graves ; their tongues
R 3:13	tongues	are open graves; their tongues practice deceit."
R 3:13	venom	tongues practice deceit." "The venom of vipers
R 3:13	vipers	deceit." "The venom of vipers is on
R 3:13	lips	vipers is on their lips ."
R 3:14	bitterness	full of cursing and bitterness ."
R 3:15	swift	"Their feet are swift to shed blood;
R 3:15	shed	feet are swift to shed blood;
R 3:16	ruin	ruin and misery lie in
R 3:19	silenced	every mouth may be silenced and the
R 3:19	accountable	the whole world held accountable to God.
R 3:20	sight	be justified in His sight by works

R 3:20	merely	law. For the law merely brings awareness
R 3:20	awareness	the law merely brings awareness of sin.
R 3:21	attested	has been revealed, as attested by the
R 3:22	distinction	believe. There is no distinction ,
R 3:23	short	have sinned and fall short of the
R 3:25	presented	God presented Him as the atoning
R 3:25	atoning	presented Him as the atoning sacrifice through
R 3:25	sacrifice	Him as the atoning sacrifice through faith
R 3:25	forbearance	righteousness, because in His forbearance He had
R 3:27	excluded	is boasting? It is excluded . On what
R 3:28	maintain	For we maintain that a man is
R 3:31	uphold	Certainly not! Instead, we uphold the law.
R 4:1	forefather	say that Abraham, our forefather , has discovered?
R 4:5	wicked	Him who justifies the wicked , his faith
R 4:6	blessedness	speaks likewise of the blessedness of the
R 4:6	credits	man to whom God credits righteousness apart
R 4:7	lawless	“Blessed are they whose lawless acts are
R 4:7	covered	forgiven, whose sins are covered .
R 4:9	saying	uncircumcised? We have been saying that Abraham’s
R 4:10	context	In what context was it credited? Was
R 4:11	sign	And he received the sign of circumcision
R 4:11	seal	of circumcision as a seal of the
R 4:12	footsteps	also walk in the footsteps of the
R 4:13	heir	that he would be heir of the
R 4:14	useless	are heirs, faith is useless and the
R 4:15	transgression	law, there is no transgression .
R 4:16	rest	so that it may rest on grace
R 4:16	guaranteed	grace and may be guaranteed to all
R 4:17	presence	our father in the presence of God,
R 4:19	weakening	Without weakening in his faith, he
R 4:19	acknowledged	in his faith, he acknowledged the decrepitness
R 4:19	decrepitness	faith, he acknowledged the decrepitness of his
R 4:19	hundred	he was about a hundred years old)
R 4:19	lifelessness	years old) and the lifelessness of Sarah’s
R 4:19	Sarah’s	and the lifelessness of Sarah’s womb.
R 4:19	womb	the lifelessness of Sarah’s womb .
R 4:20	waver	Yet he did not waver through disbelief
R 4:20	disbelief	did not waver through disbelief in the
R 4:20	strengthened	of God, but was strengthened in his
R 5:2	gained	through whom we have gained access by
R 5:2	access	whom we have gained access by faith
R 5:3	produces	we know that suffering produces perseverance;
R 5:5	disappoint	And hope does not disappoint us, because
R 5:5	poured	us, because God has poured out His
R 5:6	ungodly	Christ died for the ungodly .
R 5:7	rarely	Very rarely will anyone die for
R 5:7	possibly	good man someone might possibly dare to
R 5:7	dare	man someone might possibly dare to die.
R 5:8	proves	But God proves His love for us

R 5:12	entered	Therefore, just as sin entered the world
R 5:13	taken	but sin is not taken into account
R 5:14	Nevertheless	Nevertheless , death reigned from Adam
R 5:14	transgressed	the way that Adam transgressed . He is
R 5:14	pattern	transgressed. He is a pattern of the
R 5:15	abound	one man, Jesus Christ, abound to the
R 5:17	abundance	those who receive an abundance of grace
R 6:3	aren't	Or aren't you aware that all
R 6:4	buried	were therefore buried with Him through baptism
R 6:4	baptism	buried with Him through baptism into death,
R 6:4	newness	too may walk in newness of life.
R 6:6	self	know that our old self was crucified
R 6:6	crucified	our old self was crucified with Him
R 6:6	rendered	of sin might be rendered powerless, that
R 6:7	freed	has died has been freed from sin.
R 6:9	dominion	death no longer has dominion over Him.
R 6:16	obedient	you offer yourselves as obedient slaves, you
R 6:17	wholeheartedly	slaves to sin, you wholeheartedly obeyed the
R 6:17	obeyed	to sin, you wholeheartedly obeyed the form
R 6:17	form	you wholeheartedly obeyed the form of teaching
R 6:19	used	flesh. Just as you used to offer
R 6:19	escalating	to impurity and to escalating wickedness, so
R 7:2	instance	For instance , a married woman is
R 7:2	married	instance, a married woman is bound by
R 7:2	woman	For instance, a married woman is bound
R 7:2	marriage	from the law of marriage .
R 7:3	joined	then, if she is joined to another
R 7:3	marries	adulteress, even if she marries another man.
R 7:5	aroused	flesh, the sinful passions aroused by the
R 7:7	mindful	would not have been mindful of sin
R 7:7	coveting	have been aware of coveting if the
R 7:8	covetous	me every kind of covetous desire. For
R 7:9	sprang	the commandment came, sin sprang to life
R 7:10	meant	very commandment that was meant to bring
R 7:10	actually	meant to bring life actually brought death.
R 7:13	exposed	that sin might be exposed as sin,
R 7:13	utterly	commandment sin might become utterly sinful.
R 7:14	sold	but I am unspiritual, sold as a
R 7:14	slave	unspiritual, sold as a slave to sin.
R 7:15	hate	do. But what I hate , I do.
R 7:16	admit	want to do, I admit that the
R 7:22	inner	in my inner being I delight in
R 7:22	delight	my inner being I delight in God's
R 7:23	warring	work in my body, warring against the
R 7:23	holding	of my mind and holding me captive
R 7:23	captive	mind and holding me captive to the
R 7:23	dwells	law of sin that dwells within me.
R 7:24	wretched	What a wretched man I am! Who
R 7:24	rescue	I am! Who will rescue me from

R 8:3	weakened	in that it was weakened by the
R 8:3	sending	flesh, God did by sending His own
R 8:3	thus	offering for sin. He thus condemned sin
R 8:4	standard	so that the righteous standard of the
R 8:7	hostile	of the flesh is hostile to God:
R 8:14	led	For all who are led by the
R 8:15	returns	spirit of slavery that returns you to
R 8:15	sonship	received the Spirit of sonship , by whom
R 8:15	cry	sonship, by whom we cry , “Abba! Father!”
R 8:15	Abba	by whom we cry, “ Abba! Father!”
R 8:16	testifies	Spirit Himself testifies with our spirit that
R 8:17	co-heirs	heirs of God and co-heirs with Christ—
R 8:17	suffer	Christ— if indeed we suffer with Him,
R 8:18	comparable	present sufferings are not comparable to the
R 8:19	waits	The creation waits in eager expectation for
R 8:19	expectation	creation waits in eager expectation for the
R 8:20	futility	creation was subjected to futility , not by
R 8:21	bondage	set free from its bondage to decay
R 8:21	decay	from its bondage to decay and brought
R 8:22	groaning	whole creation has been groaning together in
R 8:22	pains	groaning together in the pains of childbirth
R 8:22	childbirth	in the pains of childbirth until the
R 8:23	groan	firstfruits of the Spirit, groan inwardly as
R 8:23	eagerly	inwardly as we wait eagerly for our
R 8:24	hopes	hope at all. Who hopes for what
R 8:25	patiently	we wait for it patiently .
R 8:26	helps	same way, the Spirit helps us in
R 8:26	groans	intercedes for us with groans too deep
R 8:27	searches	He who searches our hearts knows the
R 8:29	image	be conformed to the image of His
R 8:29	firstborn	He would be the firstborn among many
R 8:31	response	shall we say in response to these
R 8:32	along	will He not also, along with Him,
R 8:34	hand	is at the right hand of God—
R 8:34	interceding	God— and He is interceding for us.
R 8:35	persecution	trouble or distress or persecution or famine
R 8:35	famine	distress or persecution or famine or nakedness
R 8:35	nakedness	persecution or famine or nakedness or danger
R 8:35	danger	famine or nakedness or danger or sword?
R 8:36	considered	day long; we are considered as sheep
R 8:36	sheep	we are considered as sheep to be
R 8:36	slaughtered	as sheep to be slaughtered. ”
R 8:37	conquerors	we are more than conquerors through Him
R 8:38	angels	death nor life, neither angels nor principalities,
R 8:38	principalities	life, neither angels nor principalities , neither the
R 8:38	future	the present nor the future , nor any
R 8:38	powers	the future, nor any powers ,
R 8:39	height	neither height nor depth, nor anything
R 9:1	lying	Christ; I am not lying , as confirmed

R 9:1	confirmed	am not lying, as confirmed by my
R 9:2	sorrow	have deep sorrow and unceasing anguish in
R 9:2	unceasing	have deep sorrow and unceasing anguish in
R 9:2	anguish	deep sorrow and unceasing anguish in my
R 9:3	wish	I could wish that I myself were
R 9:3	cursed	that I myself were cursed and cut
R 9:4	covenants	divine glory and the covenants ; theirs the
R 9:4	temple	of the law, the temple worship, and
R 9:5	proceeds	patriarchs, and from them proceeds the human
R 9:5	descent	them proceeds the human descent of Christ,
R 9:6	descended	not all who are descended from Israel
R 9:7	reckoned	your offspring will be reckoned. "
R 9:9	return	appointed time I will return , and Sarah
R 9:9	Sarah	I will return, and Sarah will have
R 9:10	Rebecca's	Not only that, but Rebecca's children were
R 9:11	twins	before the twins were born or had
R 9:11	born	before the twins were born or had
R 9:11	plan	in order that God's plan of election
R 9:12	older	she was told, "The older will serve
R 9:12	younger	older will serve the younger. "
R 9:13	Esau	"Jacob I loved, but Esau I hated."
R 9:13	hated	loved, but Esau I hated. "
R 9:16	depend	then, it does not depend on man's
R 9:16	effort	on man's desire or effort , but on
R 9:17	Pharaoh	the Scripture says to Pharaoh : "I raised
R 9:17	display	purpose, that I might display My power
R 9:18	hardens	have mercy, and He hardens whom He
R 9:18	harden	whom He wants to harden.
R 9:19	find	why does God still find fault? For
R 9:21	potter	not the potter have the right to
R 9:21	lump	make from the same lump of clay
R 9:21	clay	the same lump of clay one vessel
R 9:21	vessel	lump of clay one vessel for special
R 9:21	occasions	one vessel for special occasions and another
R 9:21	common	occasions and another for common use?
R 9:22	intending	if God, intending to show His wrath
R 9:22	bore	make His power known, bore with great
R 9:22	destruction	His wrath, prepared for destruction?
R 9:23	advance	whom He prepared in advance for glory—
R 9:25	Hosea	As He says in Hosea : "I will
R 9:27	sand	Israelites is like the sand of the
R 9:28	sentence	will carry out His sentence on the
R 9:28	thoroughly	sentence on the earth thoroughly and decisively."
R 9:28	decisively	the earth thoroughly and decisively. "
R 9:29	foretold	is just as Isaiah foretold : "Unless the
R 9:29	Sodom	would have become like Sodom , we would
R 9:29	resembled	Sodom, we would have resembled Gomorrah."
R 9:29	Gomorrah	we would have resembled Gomorrah. "
R 9:30	obtained	not pursue righteousness, have obtained it, a

R 9:31	pursued	Israel, who pursued a law of righteousness,
R 9:31	attained	of righteousness, has not attained it.
R 9:32	pursuit	Why not? Because their pursuit was not
R 9:32	stumbled	were by works. They stumbled over the
R 9:33	rock	of stumbling and a rock of offense;
R 9:33	offense	and a rock of offense ; and the
R 10:1	heart's	Brothers, my heart's desire and prayer to
R 10:2	zealous	them that they are zealous for God,
R 10:2	basis	but not on the basis of knowledge.
R 10:3	sought	of God's righteousness and sought to establish
R 10:3	establish	righteousness and sought to establish their own,
R 10:4	end	For Christ is the end of the
R 10:5	writes	by the law, Moses writes : "The man
R 10:6	ascend	your heart, 'Who will ascend into heaven?'
R 10:7	descend	'Who will descend into the Abyss?' (that
R 10:7	Abyss	will descend into the Abyss ?') (that is,
R 10:8	proclaiming	of faith we are proclaiming :
R 10:12	difference	For there is no difference between Jew
R 10:12	richly	of all, and gives richly to all
R 10:15	beautiful	it is written: "How beautiful are the
R 10:16	message	who has believed our message ?"
R 10:18	gone	did: "Their voice has gone out into
R 10:18	ends	their words to the ends of the
R 10:19	angry	I will make you angry by a
R 10:20	boldly	And Isaiah boldly says: "I was found
R 10:20	found	boldly says: "I was found by those
R 10:21	disobedient	My hands to a disobedient and obstinate
R 10:21	obstinate	to a disobedient and obstinate people."
R 11:1	Israelite	not! I am an Israelite myself, a
R 11:1	tribe	of Abraham, from the tribe of Benjamin.
R 11:1	Benjamin	from the tribe of Benjamin .
R 11:2	appealed	about Elijah, how he appealed to God
R 11:3	killed	they have killed Your prophets and torn
R 11:3	torn	killed Your prophets and torn down Your
R 11:3	altars	and torn down Your altars . I am
R 11:4	reply	what was the divine reply to him?
R 11:4	reserved	to him? "I have reserved for Myself
R 11:4	seven	have reserved for Myself seven thousand men
R 11:4	thousand	reserved for Myself seven thousand men who
R 11:4	bowed	men who have not bowed the knee
R 11:4	Baal	bowed the knee to Baal ."
R 11:7	hardened	did. The others were hardened ,
R 11:8	stupor	them a spirit of stupor , eyes that
R 11:9	table	David says: "May their table become a
R 11:9	snare	their table become a snare and a
R 11:9	trap	a snare and a trap , a stumbling
R 11:10	backs	cannot see, and their backs be bent
R 11:10	bent	and their backs be bent forever."
R 11:11	beyond	so as to fall beyond recovery? Certainly

R 11:11	recovery	as to fall beyond recovery ? Certainly not!
R 11:12	failure	the world, and their failure means riches
R 11:12	greater	the Gentiles, how much greater riches will
R 11:13	Inasmuch	speaking to you Gentiles. Inasmuch as I
R 11:13	magnify	to the Gentiles, I magnify my ministry
R 11:13	ministry	Gentiles, I magnify my ministry
R 11:14	provoke	hope that I may provoke my own
R 11:15	rejection	if their rejection is the reconciliation of
R 11:15	acceptance	world, what will their acceptance be but
R 11:16	dough	first part of the dough is holy,
R 11:16	batch	so is the whole batch ; if the
R 11:17	shoot	you, a wild olive shoot , have been
R 11:17	nourishment	to share in the nourishment of the
R 11:18	support	this: You do not support the root,
R 11:18	supports	root, but the root supports you.
R 11:20	correct	That is correct : They were broken off
R 11:22	notice	Take notice , therefore, of the kindness
R 11:22	fell	severity to those who fell , but kindness
R 11:23	persist	if they do not persist in unbelief,
R 11:23	graft	God is able to graft them in
R 11:24	cultivated	into one that is cultivated , how much
R 11:24	readily	cultivated, how much more readily will these,
R 11:25	hardening	not be conceited: A hardening in part
R 11:26	Deliverer	it is written: "The Deliverer will come
R 11:26	remove	from Zion; He will remove godlessness from
R 11:27	covenant	And this is My covenant with them
R 11:29	irrevocable	and His call are irrevocable .
R 11:30	formerly	Just as you who formerly disobeyed God
R 11:32	consigned	God has consigned everyone to disobedience so
R 11:33	unsearchable	knowledge of God! How unsearchable are His
R 11:33	judgments	How unsearchable are His judgments , and untraceable
R 11:33	untraceable	are His judgments, and untraceable His ways!
R 11:34	counselor	who has been His counselor ?"
R 12:1	sacrifices	your bodies as living sacrifices , holy and
R 12:2	transformed	this world, but be transformed by the
R 12:2	renewing	be transformed by the renewing of your
R 12:3	highly	think of yourself more highly than you
R 12:3	sober	think of yourself with sober judgment, according
R 12:3	measure	judgment, according to the measure of faith
R 12:4	function	members have the same function ,
R 12:5	member	one body, and each member belongs to
R 12:5	belongs	body, and each member belongs to one
R 12:6	different	We have different gifts according to the
R 12:6	one's	grace given us. If one's gift is
R 12:6	prophecy	If one's gift is prophecy , let him
R 12:6	proportion	him use it in proportion to his
R 12:8	encouraging	it is encouraging , let him encourage; if
R 12:8	encourage	is encouraging, let him encourage ; if it
R 12:8	diligence	let him lead with diligence ; if it

R 12:8	showing	diligence; if it is showing mercy, let
R 12:8	cheerfully	let him do it cheerfully .
R 12:9	Detest	Love must be sincere. Detest what is
R 12:9	cling	Detest what is evil; cling to what
R 12:10	devoted	Be devoted to one another in
R 12:10	brotherly	to one another in brotherly love. Outdo
R 12:10	Outdo	another in brotherly love. Outdo yourselves in
R 12:10	honoring	love. Outdo yourselves in honoring one another.
R 12:11	zeal	Do not let your zeal subside; keep
R 12:11	subside	not let your zeal subside ; keep your
R 12:11	fervor	subside; keep your spiritual fervor , serving the
R 12:12	joyful	Be joyful in hope, patient in
R 12:12	persistent	hope, patient in affliction, persistent in prayer.
R 12:13	hospitality	are in need. Practice hospitality .
R 12:14	persecute	those who persecute you. Bless and do
R 12:16	enjoy	not be proud, but enjoy the company
R 12:16	lowly	the company of the lowly . Do not
R 12:17	Carefully	anyone evil for evil. Carefully consider what
R 12:17	everybody	in the eyes of everybody .
R 12:18	possible	it is possible on your part, live
R 12:19	avenge	Do not avenge yourselves, beloved, but leave
R 12:19	leave	avenge yourselves, beloved, but leave room for
R 12:19	room	yourselves, beloved, but leave room for God's
R 12:19	Vengeance	For it is written: " Vengeance is Mine;
R 12:19	Mine	is written: "Vengeance is Mine ; I will
R 12:20	hungry	"If your enemy is hungry , feed him;
R 12:20	feed	your enemy is hungry, feed him; if
R 12:20	thirsty	him; if he is thirsty , give him
R 12:20	heap	so doing, you will heap burning coals
R 12:20	burning	doing, you will heap burning coals on
R 12:20	coals	you will heap burning coals on his
R 12:20	head	burning coals on his head ."
R 13:1	governing	submit himself to the governing authorities, for
R 13:2	resists	Consequently, whoever resists authority is opposing what
R 13:2	opposing	whoever resists authority is opposing what God
R 13:3	rulers	For rulers are not a terror
R 13:3	terror	rulers are not a terror to good
R 13:3	unafraid	you want to be unafraid of the
R 13:3	approval	you will have his approval .
R 13:4	vain	carry the sword in vain . He is
R 13:4	agent	is God's servant, an agent of retribution
R 13:4	wrongdoer	of retribution to the wrongdoer .
R 13:5	necessary	it is necessary to submit to authority,
R 13:5	avoid	authority, not only to avoid punishment, but
R 13:5	punishment	not only to avoid punishment , but also
R 13:6	servants	the authorities are God's servants , who devote
R 13:6	devote	are God's servants, who devote themselves to
R 13:8	indebted	Be indebted to no one, except
R 13:8	loves	love. For he who loves his neighbor

R 13:9	summed	any other commandments, are summed up in
R 13:10	fulfillment	Therefore love is the fulfillment of the
R 13:11	occasion	do this, understanding the occasion . The hour
R 13:11	hour	understanding the occasion. The hour has come
R 13:11	slumber	wake up from your slumber , for our
R 13:11	nearer	for our salvation is nearer now than
R 13:12	night	The night is nearly over; the
R 13:12	nearly	night is nearly over; the day has
R 13:12	drawn	over; the day has drawn near. So
R 13:12	aside	So let us lay aside the deeds
R 13:12	armor	and put on the armor of light.
R 13:13	behave	Let us behave decently, as in the
R 13:13	decently	us behave decently , as in the daytime,
R 13:13	daytime	decently, as in the daytime , not in
R 13:13	carousing	the daytime, not in carousing and drunkenness,
R 13:13	drunkenness	not in carousing and drunkenness , not in
R 13:13	sexual	and drunkenness, not in sexual immorality and
R 13:13	immorality	drunkenness, not in sexual immorality and debauchery,
R 13:13	debauchery	in sexual immorality and debauchery , not in
R 13:13	dissension	and debauchery, not in dissension and jealousy.
R 13:14	clothe	Instead, clothe yourselves with the Lord
R 13:14	provision	Christ, and make no provision for the
R 14:1	passing	faith is weak, without passing judgment on
R 14:1	opinions	passing judgment on his opinions .
R 14:2	vegetables	is weak, eats only vegetables .
R 14:4	stands	his own master he stands or falls.
R 14:5	certain	One person regards a certain day above
R 14:6	observes	He who observes a special day does
R 14:6	abstains	God; and he who abstains does so
R 14:9	returned	reason Christ died and returned to life,
R 14:11	surely	It is written: "As surely as I
R 14:11	bow	Lord, every knee will bow before Me;
R 14:13	stop	let us stop judging one another. Instead,
R 14:13	judging	Therefore let us stop judging one another.
R 14:13	obstacle	any stumbling block or obstacle in your
R 14:13	brother's	or obstacle in your brother's way.
R 14:15	distressed	If your brother is distressed by what
R 14:15	acting	you are no longer acting in love.
R 14:16	spoken	good, then, to be spoken of as
R 14:17	drinking	matter of eating and drinking , but of
R 14:18	serves	For whoever serves Christ in this way
R 14:19	mutual	to peace and to mutual edification.
R 14:19	edification	peace and to mutual edification .
R 14:20	clean	food. All food is clean , but it
R 14:21	meat	better not to eat meat or drink
R 14:21	wine	eat meat or drink wine or to
R 14:21	cause	to do anything to cause your brother
R 14:22	belief	Keep your belief about such matters between
R 14:22	matters	your belief about such matters between yourself

R 14:22	approves	himself by what he approves .
R 15:1	shortcomings	to bear with the shortcomings of the
R 15:2	build	for his good, to build him up.
R 15:3	insults	it is written: "The insults of those
R 15:3	insult	insults of those who insult You have
R 15:3	fallen	who insult You have fallen on Me."
R 15:4	instruction	was written for our instruction , so that
R 15:5	grant	gives endurance and encouragement grant you harmony
R 15:8	tell	For I tell you that Christ has
R 15:8	confirm	of God's truth, to confirm the promises
R 15:9	hymns	Gentiles; I will sing hymns to Your
R 15:11	extol	all you Gentiles, and extol Him, all
R 15:11	peoples	extol Him, all you peoples ."
R 15:12	Jesse	says: "The Root of Jesse will appear,
R 15:12	appear	Root of Jesse will appear , One who
R 15:12	arise	appear, One who will arise to rule
R 15:12	rule	who will arise to rule over the
R 15:13	fill	the God of hope fill you with
R 15:13	overflow	so that you may overflow with hope
R 15:14	goodness	yourselves are full of goodness , brimming with
R 15:14	brimming	are full of goodness, brimming with knowledge,
R 15:14	instruct	knowledge, and able to instruct one another.
R 15:15	bold	have written you a bold reminder on
R 15:15	reminder	written you a bold reminder on some
R 15:15	points	bold reminder on some points , because of
R 15:16	priestly	the Gentiles in the priestly service of
R 15:16	sanctified	offering acceptable to God, sanctified by the
R 15:18	presume	will not presume to speak of anything
R 15:18	accomplished	except what Christ has accomplished through me
R 15:18	deed	obedience by word and deed ,
R 15:19	signs	by the power of signs and wonders,
R 15:19	wonders	power of signs and wonders , and by
R 15:19	around	Jerusalem all the way around to Illyricum,
R 15:19	Illyricum	the way around to Illyricum , I have
R 15:20	aspired	this way I have aspired to preach
R 15:20	building	I would not be building on someone
R 15:20	foundation	building on someone else's foundation .
R 15:22	hindered	I have often been hindered from coming
R 15:23	further	that there are no further opportunities for
R 15:23	opportunities	there are no further opportunities for me
R 15:23	regions	for me in these regions , and since
R 15:23	longed	and since I have longed for many
R 15:23	visit	for many years to visit you,
R 15:24	enjoyed	And after I have enjoyed your company
R 15:24	equip	a while, you can equip me for
R 15:24	journey	equip me for my journey .
R 15:26	Macedonia	For Macedonia and Achaia were pleased
R 15:26	Achaia	Macedonia and Achaia were pleased to make
R 15:26	contribution	pleased to make a contribution for the

R 15:27	shared	if the Gentiles have shared in their
R 15:27	material	minister to them with material blessings.
R 15:28	completed	So after I have completed this service
R 15:28	safely	this service and have safely delivered this
R 15:28	bounty	have safely delivered this bounty to them,
R 15:30	join	of the Spirit, to join me in
R 15:30	struggle	join me in my struggle by praying
R 15:30	praying	in my struggle by praying to God
R 15:31	unbelievers	be delivered from the unbelievers in Judea,
R 15:31	Judea	from the unbelievers in Judea , and that
R 15:32	refreshed	together with you be refreshed .
R 16:1	commend	I commend to you our sister
R 16:1	Phoebe	to you our sister Phoebe , a servant
R 16:1	Cenchrea	of the church in Cenchrea .
R 16:2	Welcome	Welcome her in the Lord
R 16:2	manner	the Lord in a manner worthy of
R 16:2	assist	of the saints, and assist her with
R 16:2	help	has been a great help to many
R 16:3	Prisca	Greet Prisca and Aquila, my fellow
R 16:3	Aquila	Prisca and Aquila , my fellow workers in
R 16:3	workers	and Aquila, my fellow workers in Christ
R 16:4	risked	who have risked their lives for me.
R 16:4	grateful	of the Gentiles are grateful to them.
R 16:5	meets	also the church that meets at their
R 16:5	house	that meets at their house . Greet my
R 16:5	Epenetus	house. Greet my beloved Epenetus , who was
R 16:5	convert	who was the first convert to Christ
R 16:5	province	to Christ in the province of Asia.
R 16:5	Asia	in the province of Asia .
R 16:6	Mary	Greet Mary , who has worked very
R 16:7	Andronicus	Greet Andronicus and Junia, my fellow
R 16:7	Junia	Andronicus and Junia , my fellow countrymen and
R 16:7	prisoners	fellow countrymen and fellow prisoners . They are
R 16:7	outstanding	fellow prisoners. They are outstanding among the
R 16:7	apostles	are outstanding among the apostles , and they
R 16:8	Ampliatius	Greet Ampliatius , my beloved in the
R 16:9	Urbanus	Greet Urbanus , our fellow worker in
R 16:9	Stachys	Christ, and my beloved Stachys .
R 16:10	Apelles	Greet Apelles , who is approved in
R 16:10	Aristobulus	to the household of Aristobulus .
R 16:11	Herodion	Greet Herodion , my fellow countryman. Greet
R 16:11	countryman	Greet Herodion, my fellow countryman . Greet those
R 16:11	Narcissus	from the household of Narcissus who are
R 16:12	Tryphena	Greet Tryphena and Tryphosa, women who
R 16:12	Tryphosa	Tryphena and Tryphosa , women who have worked
R 16:12	Persis	Lord. Greet my beloved Persis , who has
R 16:13	Rufus	Greet Rufus , chosen in the Lord,
R 16:14	Asyncritus	Greet Asyncritus , Phlegon, Hermes, Patrobas, Hermas,
R 16:14	Phlegon	Greet Asyncritus, Phlegon , Hermes, Patrobas, Hermas, and

R 16:14	Hermes	Asyncritus, Phlegon, Hermes , Patrobas, Hermas, and the
R 16:14	Patrobas	Greet Asyncritus, Phlegon, Hermes, Patrobas , Hermas, and
R 16:14	Hermas	Asyncritus, Phlegon, Hermes, Patrobas, Hermas , and the
R 16:15	Philologus	Greet Philologus and Julia, Nereus and
R 16:15	Julia	Philologus and Julia , Nereus and his sister,
R 16:15	Nereus	Greet Philologus and Julia, Nereus and his
R 16:15	Olympas	and his sister, and Olympas and all
R 16:16	kiss	another with a holy kiss . All the
R 16:16	send	the churches of Christ send you greetings.
R 16:17	watch	urge you, brothers, to watch out for
R 16:17	create	out for those who create divisions and
R 16:17	divisions	for those who create divisions and obstacles
R 16:17	obstacles	who create divisions and obstacles that are
R 16:17	learned	the teaching you have learned . Turn away
R 16:18	appetites	Christ, but their own appetites . By smooth
R 16:18	smooth	their own appetites. By smooth talk and
R 16:18	flattery	By smooth talk and flattery they deceive
R 16:18	deceive	talk and flattery they deceive the hearts
R 16:18	naive	the hearts of the naive .
R 16:19	innocent	what is good and innocent about what
R 16:20	soon	God of peace will soon crush Satan
R 16:20	crush	of peace will soon crush Satan under
R 16:20	Satan	peace will soon crush Satan under your
R 16:21	Timothy	Timothy , my fellow worker, sends
R 16:21	Lucius	you greetings, as do Lucius , Jason, and
R 16:21	Jason	greetings, as do Lucius, Jason , and Sosipater,
R 16:21	Sosipater	do Lucius, Jason, and Sosipater , my fellow
R 16:22	Tertius	I, Tertius , who wrote down this
R 16:22	wrote	Tertius, who wrote down this letter, greet
R 16:22	letter	who wrote down this letter , greet you
R 16:23	Gaius	Gaius , who has hosted me
R 16:23	hosted	who has hosted me and all the
R 16:23	Erastus	church, sends you greetings. Erastus , the city
R 16:23	treasurer	greetings. Erastus, the city treasurer , sends you
R 16:23	Quartus	as does our brother Quartus .
R 16:25	proclamation	gospel and by the proclamation of Jesus
R 16:25	concealed	revelation of the mystery concealed for ages
R 16:25	ages	the mystery concealed for ages past
R 16:26	writings	made known through the writings of the
R 16:26	command	the prophets by the command of the
J 1:1	James	James , a servant of God
J 1:1	twelve	Jesus Christ, To the twelve tribes of
J 1:1	tribes	Christ, To the twelve tribes of the
J 1:1	Dispersion	twelve tribes of the Dispersion : Greetings.
J 1:2	encounter	my brothers, when you encounter trials of
J 1:2	trials	brothers, when you encounter trials of many
J 1:3	testing	you know that the testing of your
J 1:3	develops	testing of your faith develops perseverance.
J 1:4	mature	that you may be mature and complete,

J 1:4	complete	may be mature and complete , not lacking
J 1:4	lacking	mature and complete, not lacking anything.
J 1:5	lacks	if any of you lacks wisdom, he
J 1:5	finding	generously to all without finding fault, and
J 1:6	doubting	ask in faith, without doubting , because he
J 1:6	wave	doubts is like a wave of the
J 1:6	blown	wave of the sea, blown and tossed
J 1:6	tossed	the sea, blown and tossed by the
J 1:6	wind	and tossed by the wind .
J 1:7	expect	That man should not expect to receive
J 1:8	unstable	is a double-minded man, unstable in all
J 1:9	circumstances	The brother in humble circumstances should exult
J 1:9	high	should exult in his high position.
J 1:10	low	should exult in his low position, because
J 1:10	field	a flower of the field .
J 1:11	sun	For the sun rises with scorching heat
J 1:11	rises	the sun rises with scorching heat and
J 1:11	scorching	the sun rises with scorching heat and
J 1:11	heat	sun rises with scorching heat and withers
J 1:11	withers	with scorching heat and withers the plant;
J 1:11	plant	heat and withers the plant ; its flower
J 1:11	beauty	flower falls and its beauty is lost.
J 1:11	lost	and its beauty is lost . So too,
J 1:11	fade	the rich man will fade away in
J 1:11	midst	fade away in the midst of his
J 1:11	pursuits	the midst of his pursuits .
J 1:12	perseveres	is the man who perseveres under trial,
J 1:12	trial	man who perseveres under trial , because when
J 1:12	stood	because when he has stood the test,
J 1:12	crown	he will receive the crown of life
J 1:13	tempting	should say, "God is tempting me." For
J 1:13	tempt	evil, nor does He tempt anyone.
J 1:14	lured	evil desires he is lured away and
J 1:14	enticed	is lured away and enticed .
J 1:15	full-grown	sin, when it is full-grown , gives birth
J 1:17	heavenly	the Father of the heavenly lights, with
J 1:17	lights	Father of the heavenly lights , with whom
J 1:17	change	whom there is no change or shifting
J 1:17	shifting	is no change or shifting shadow.
J 1:17	shadow	no change or shifting shadow .
J 1:18	chose	He chose to give us birth
J 1:19	quick	this: Everyone should be quick to listen,
J 1:21	get	Therefore, get rid of all moral
J 1:21	rid	Therefore, get rid of all moral filth
J 1:21	moral	get rid of all moral filth and
J 1:21	filth	rid of all moral filth and every
J 1:21	expression	moral filth and every expression of evil,
J 1:21	humbly	expression of evil, and humbly accept the
J 1:21	planted	humbly accept the word planted in you,

J 1:21	souls	which can save your souls .
J 1:22	deceiving	only. Otherwise, you are deceiving yourselves.
J 1:23	hears	anyone who hears the word but does
J 1:23	mirror	his face in a mirror ,
J 1:24	observing	and after observing himself goes away and
J 1:24	goes	and after observing himself goes away and
J 1:24	immediately	himself goes away and immediately forgets what
J 1:24	forgets	goes away and immediately forgets what he
J 1:25	intently	the one who looks intently into the
J 1:25	continues	law of freedom, and continues to do
J 1:25	forgetful	so— not being a forgetful hearer, but
J 1:25	hearer	not being a forgetful hearer , but an
J 1:25	effective	forgetful hearer, but an effective doer— he
J 1:25	doer	hearer, but an effective doer — he will
J 1:26	religious	If anyone considers himself religious and yet
J 1:26	bridle	and yet does not bridle his tongue,
J 1:26	deceives	bridle his tongue, he deceives his heart
J 1:27	undefiled	Pure and undefiled religion before our God
J 1:27	care	Father is this: to care for orphans
J 1:27	orphans	this: to care for orphans and widows
J 1:27	widows	care for orphans and widows in their
J 1:27	oneself	distress, and to keep oneself from being
J 1:27	polluted	keep oneself from being polluted by the
J 2:1	hold	My brothers, as you hold out your
J 2:2	meeting	man comes into your meeting wearing a
J 2:2	wearing	comes into your meeting wearing a gold
J 2:2	ring	meeting wearing a gold ring and fine
J 2:2	shabby	a poor man in shabby clothes also
J 2:3	lavish	If you lavish attention on the man
J 2:3	attention	you lavish attention on the man in
J 2:3	Here	fine clothes and say, “ Here is a
J 2:3	Sit	“You must stand” or “ Sit at my
J 2:4	discriminated	you not discriminated among yourselves and become
J 2:5	inherit	in faith and to inherit the kingdom
J 2:6	dishonored	you have dishonored the poor. Is it
J 2:6	oppress	not the rich who oppress you and
J 2:6	drag	who oppress you and drag you into
J 2:6	court	and drag you into court ?
J 2:7	blaspheme	not the ones who blaspheme the noble
J 2:7	noble	ones who blaspheme the noble name by
J 2:8	really	If you really fulfill the royal law
J 2:8	fulfill	you really fulfill the royal law stated
J 2:8	royal	you really fulfill the royal law stated
J 2:9	convicted	you sin and are convicted by the
J 2:9	transgressors	by the law as transgressors .
J 2:10	stumbles	the whole law but stumbles at just
J 2:10	point	stumbles at just one point is guilty
J 2:12	going	as those who are going to be
J 2:13	merciful	who has not been merciful . Mercy triumphs

J 2:13	triumphs	not been merciful. Mercy triumphs over judgment.
J 2:14	claims	my brothers, if someone claims to have
J 2:15	daily	is without clothes and daily food.
J 2:16	tells	If one of you tells him, “Go
J 2:16	stay	him, “Go in peace; stay warm and
J 2:16	warm	“Go in peace; stay warm and well
J 2:16	fed	stay warm and well fed,” but does
J 2:16	provide	fed,” but does not provide for his
J 2:16	needs	provide for his physical needs , what good
J 2:17	action	does not result in action , is dead.
J 2:19	demons	for you! Even the demons believe that—
J 2:19	shudder	demons believe that— and shudder .
J 2:20	evidence	man, do you want evidence that faith
J 2:21	altar	son Isaac on the altar ?
J 2:22	working	that his faith was working with his
J 2:22	perfected	and his faith was perfected by what
J 2:25	Rahab	way, was not even Rahab the prostitute
J 2:25	prostitute	not even Rahab the prostitute justified by
J 2:25	spies	when she welcomed the spies and sent
J 2:25	route	them off on another route ?
J 3:1	teachers	of you should become teachers , my brothers,
J 3:1	strictly	will be judged more strictly .
J 3:2	control	perfect man, able to control his whole
J 3:3	bits	we put bits into the mouths of
J 3:3	horses	into the mouths of horses to make
J 3:3	animal	can guide the whole animal .
J 3:4	ships	Consider ships as well. Although they
J 3:4	large	Although they are so large and are
J 3:4	driven	so large and are driven by strong
J 3:4	winds	are driven by strong winds , they are
J 3:4	steered	strong winds, they are steered by a
J 3:4	rudder	by a very small rudder wherever the
J 3:4	wherever	a very small rudder wherever the pilot
J 3:4	pilot	small rudder wherever the pilot is inclined.
J 3:4	inclined	wherever the pilot is inclined .
J 3:5	boasts	the body, but it boasts of great
J 3:5	spark	Consider how small a spark sets a
J 3:5	forest	spark sets a great forest ablaze.
J 3:5	ablaze	sets a great forest ablaze .
J 3:6	pollutes	of the body. It pollutes the whole
J 3:6	course	whole person, sets the course of his
J 3:6	hell	set on fire by hell .
J 3:7	creatures	animals, birds, reptiles, and creatures of the
J 3:8	tame	but no man can tame the tongue.
J 3:8	restless	tongue. It is a restless evil, full
J 3:8	deadly	restless evil, full of deadly poison.
J 3:8	poison	evil, full of deadly poison .
J 3:11	flow	water and salt water flow from the
J 3:12	fig	My brothers, can a fig tree grow

J 3:12	grow	can a fig tree grow olives, or
J 3:12	olives	a fig tree grow olives , or a
J 3:12	grapevine	grow olives, or a grapevine bear figs?
J 3:12	figs	or a grapevine bear figs ? Neither can
J 3:12	produce	can a salt spring produce fresh water.
J 3:13	humility	deeds done in the humility that comes
J 3:14	harbor	if you harbor bitter jealousy and selfish
J 3:14	bitter	But if you harbor bitter jealousy and
J 3:14	deny	boast in it or deny the truth.
J 3:15	earthly	from above, but is earthly , unspiritual, demonic.
J 3:15	demonic	but is earthly, unspiritual, demonic .
J 3:16	disorder	exist, there will be disorder and every
J 3:17	peace-loving	of all pure, then peace-loving , gentle, accommodating,
J 3:17	gentle	all pure, then peace-loving, gentle , accommodating, full
J 3:17	accommodating	pure, then peace-loving, gentle, accommodating , full of
J 3:17	impartial	mercy and good fruit, impartial , and sincere.
J 3:18	Peacemakers	Peacemakers who sow in peace
J 3:18	sow	Peacemakers who sow in peace reap the
J 4:1	causes	What causes conflicts and quarrels among
J 4:1	conflicts	What causes conflicts and quarrels among you?
J 4:1	quarrels	What causes conflicts and quarrels among you?
J 4:1	Don't	and quarrels among you? Don't they come
J 4:1	war	from the passions at war within you?
J 4:2	crave	You crave what you do not
J 4:2	kill	do not have; you kill and covet,
J 4:2	unable	and covet, but are unable to obtain
J 4:2	quarrel	to obtain it. You quarrel and fight.
J 4:2	fight	it. You quarrel and fight . You do
J 4:3	motives	you ask with wrong motives , that you
J 4:3	squander	motives, that you may squander it on
J 4:3	pleasures	squander it on your pleasures .
J 4:4	adulteresses	You adulteresses ! Do you not know
J 4:4	friendship	you not know that friendship with the
J 4:4	hostility	with the world is hostility toward God?
J 4:4	toward	the world is hostility toward God? Therefore,
J 4:4	chooses	toward God? Therefore, whoever chooses to be
J 4:4	renders	friend of the world renders himself an
J 4:5	caused	that the Spirit He caused to dwell
J 4:5	dwell	Spirit He caused to dwell in us
J 4:5	yearns	to dwell in us yearns with envy?
J 4:6	opposes	why it says: "God opposes the proud,
J 4:7	devil	to God. Resist the devil , and he
J 4:7	flee	devil, and he will flee from you.
J 4:8	Cleanse	draw near to you. Cleanse your hands,
J 4:8	purify	hands, you sinners, and purify your hearts,
J 4:9	Grieve	Grieve , mourn, and weep. Turn
J 4:9	mourn	Grieve, mourn , and weep. Turn your
J 4:9	laughter	and weep. Turn your laughter to mourning,
J 4:9	mourning	Turn your laughter to mourning , and your

J 4:9	gloom	and your joy to gloom .
J 4:10	exalt	Lord, and He will exalt you.
J 4:11	slander	do not slander one another. Anyone who
J 4:11	practitioner	you are not a practitioner of the
J 4:12	Lawgiver	There is only one Lawgiver and Judge,
J 4:13	Today	now, you who say, " Today or tomorrow
J 4:13	spend	this or that city, spend a year
J 4:13	year	that city, spend a year there, carry
J 4:13	business	year there, carry on business , and make
J 4:13	profit	business, and make a profit ."
J 4:14	mist	life? You are a mist that appears
J 4:14	appears	are a mist that appears for a
J 4:14	little	that appears for a little while and
J 4:14	vanishes	little while and then vanishes .
J 4:15	willing	"If the Lord is willing , we will
J 4:16	intentions	boast in your proud intentions . All such
J 4:17	thing	who knows the right thing to do,
J 4:17	fails	thing to do, yet fails to do
J 5:1	wail	are rich, weep and wail over the
J 5:1	upon	the misery to come upon you.
J 5:2	rotted	riches have rotted and moths have eaten
J 5:2	moths	riches have rotted and moths have eaten
J 5:2	eaten	rotted and moths have eaten your clothes.
J 5:3	silver	gold and silver are corroded. Their corrosion
J 5:3	corroded	gold and silver are corroded . Their corrosion
J 5:3	corrosion	silver are corroded. Their corrosion will testify
J 5:3	consume	testify against you and consume your flesh
J 5:3	hoarded	like fire. You have hoarded treasure in
J 5:3	treasure	fire. You have hoarded treasure in the
J 5:3	days	treasure in the last days .
J 5:4	withheld	Look, the wages you withheld from the
J 5:4	workmen	you withheld from the workmen who mowed
J 5:4	mowed	from the workmen who mowed your fields
J 5:4	fields	workmen who mowed your fields are crying
J 5:4	crying	mowed your fields are crying out against
J 5:4	harvesters	The cries of the harvesters have reached
J 5:4	reached	of the harvesters have reached the ears
J 5:5	luxury	lived on earth in luxury and self-indulgence.
J 5:5	self-indulgence	earth in luxury and self-indulgence . You have
J 5:5	fattened	and self-indulgence. You have fattened your hearts
J 5:5	slaughter	in the day of slaughter .
J 5:6	murdered	You have condemned and murdered the righteous,
J 5:7	farmer	coming. See how the farmer awaits the
J 5:7	awaits	See how the farmer awaits the precious
J 5:7	precious	the farmer awaits the precious fruit of
J 5:7	soil	precious fruit of the soil — how patient
J 5:7	rains	the fall and spring rains .
J 5:9	complain	Do not complain about one another, brothers,
J 5:9	standing	Look, the Judge is standing at the

J 5:9	door	is standing at the door !
J 5:10	example	as an example of patience in affliction,
J 5:10	spoke	take the prophets who spoke in the
J 5:11	persevered	consider those who have persevered . You have
J 5:11	Job's	You have heard of Job's perseverance and
J 5:12	swear	my brothers, do not swear , not by
J 5:12	oath	or by any other oath . Simply let
J 5:12	Simply	by any other oath. Simply let your
J 5:13	cheerful	should pray. Is anyone cheerful ? He should
J 5:13	praises	cheerful? He should sing praises .
J 5:14	elders	He should call the elders of the
J 5:14	anoint	pray over him and anoint him with
J 5:14	oil	and anoint him with oil in the
J 5:15	restore	offered in faith will restore the one
J 5:15	raise	sick. The Lord will raise him up.
J 5:16	healed	that you may be healed . The prayer
J 5:16	prevail	has great power to prevail .
J 5:17	earnestly	like us. He prayed earnestly that it
J 5:17	land	not rain on the land for three
J 5:17	three	on the land for three and a
J 5:17	half	for three and a half years.
J 5:18	heavens	he prayed, and the heavens gave rain,
J 5:18	yielded	rain, and the earth yielded its crops.
J 5:18	crops	the earth yielded its crops .
J 5:19	wander	one of you should wander from the
J 5:20	turns	this: Whoever turns a sinner from the
J 5:20	soul	way will save his soul from death
J 5:20	cover	soul from death and cover over a
J 5:20	multitude	and cover over a multitude of sins.