

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

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

R 2:20	embodiment	in the law the <b>embodiment</b> of knowledge
R 2:21	stealing	You who preach against <b>stealing</b> , do you
R 2:22	forbid	You who <b>forbid</b> adultery, do you commit
R 2:22	abhor	commit adultery? You who <b>abhor</b> idols, do
R 2:22	idols	adultery? You who abhor <b>idols</b> , do you
R 2:22	rob	abhor idols, do you <b>rob</b> temples?
R 2:22	temples	idols, do you rob <b>temples</b> ?
R 2:23	dishonor	the law, do you <b>dishonor</b> God by
R 2:24	blasphemed	written: "God's name is <b>blasphemed</b> among the
R 2:25	observe	has value if you <b>observe</b> the law,
R 2:25	break	law, but if you <b>break</b> the law,
R 2:26	requirements	not circumcised keeps the <b>requirements</b> of the
R 2:27	physically	The one who is <b>physically</b> uncircumcised yet
R 2:28	outwardly	because he is one <b>outwardly</b> , nor is
R 2:28	outward	nor is circumcision only <b>outward</b> and physical.
R 3:1	advantage	What, then, is the <b>advantage</b> of being
R 3:2	entrusted	all, they have been <b>entrusted</b> with the
R 3:3	lack	have faith? Will their <b>lack</b> of faith
R 3:3	faithfulness	of faith nullify God's <b>faithfulness</b> ?
R 3:4	true	not! Let God be <b>TRUE</b> and every
R 3:4	liar	and every man a <b>liar</b> . As it
R 3:4	proved	that You may be <b>proved</b> right when
R 3:4	victorious	when You speak and <b>victorious</b> when You
R 3:5	unrighteousness	if our <b>unrighteousness</b> highlights the righteousness of
R 3:5	highlights	But if our unrighteousness <b>highlights</b> the righteousness
R 3:5	inflict	God is unjust to <b>inflict</b> His wrath
R 3:7	falsehood	if my <b>falsehood</b> accentuates God's truthfulness, to
R 3:7	accentuates	However, if my falsehood <b>accentuates</b> God's truthfulness,
R 3:7	truthfulness	my falsehood accentuates God's <b>truthfulness</b> , to the
R 3:8	slanderously	not say, as some <b>slanderously</b> claim that
R 3:8	claim	say, as some slanderously <b>claim</b> that we
R 3:8	deserved	result"? Their condemnation is <b>deserved</b> !
R 3:11	understands	is no one who <b>understands</b> , no one
R 3:11	seeks	understands, no one who <b>seeks</b> God.
R 3:12	turned	All have <b>turned</b> away, they have together
R 3:13	throats	"Their <b>throats</b> are open graves; their
R 3:13	open	throats are <b>open</b> graves; their tongues practice
R 3:13	graves	"Their throats are open <b>graves</b> ; their tongues
R 3:13	tongues	are open graves; their <b>tongues</b> practice deceit."
R 3:13	venom	tongues practice deceit." "The <b>venom</b> of vipers
R 3:13	vipers	deceit." "The venom of <b>vipers</b> is on
R 3:13	lips	vipers is on their <b>lips</b> ."
R 3:14	bitterness	full of cursing and <b>bitterness</b> ."
R 3:15	swift	"Their feet are <b>swift</b> to shed blood;
R 3:15	shed	feet are swift to <b>shed</b> blood;
R 3:16	ruin	<b>ruin</b> and misery lie in
R 3:19	silenced	every mouth may be <b>silenced</b> and the
R 3:19	accountable	the whole world held <b>accountable</b> to God.
R 3:20	sight	be justified in His <b>sight</b> 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 <b>entered</b> the world
R 5:13	taken	but sin is not <b>taken</b> into account
R 5:14	Nevertheless	<b>Nevertheless</b> , death reigned from Adam
R 5:14	transgressed	the way that Adam <b>transgressed</b> . He is
R 5:14	pattern	transgressed. He is a <b>pattern</b> of the
R 5:15	abound	one man, Jesus Christ, <b>abound</b> to the
R 5:17	abundance	those who receive an <b>abundance</b> of grace
R 6:3	aren't	Or <b>aren't</b> you aware that all
R 6:4	buried	were therefore <b>buried</b> with Him through baptism
R 6:4	baptism	buried with Him through <b>baptism</b> into death,
R 6:4	newness	too may walk in <b>newness</b> of life.
R 6:6	self	know that our old <b>self</b> was crucified
R 6:6	crucified	our old self was <b>crucified</b> with Him
R 6:6	rendered	of sin might be <b>rendered</b> powerless, that
R 6:7	freed	has died has been <b>freed</b> from sin.
R 6:9	dominion	death no longer has <b>dominion</b> over Him.
R 6:16	obedient	you offer yourselves as <b>obedient</b> slaves, you
R 6:17	wholeheartedly	slaves to sin, you <b>wholeheartedly</b> obeyed the
R 6:17	obeyed	to sin, you wholeheartedly <b>obeyed</b> the form
R 6:17	form	you wholeheartedly obeyed the <b>form</b> of teaching
R 6:19	used	flesh. Just as you <b>used</b> to offer
R 6:19	escalating	to impurity and to <b>escalating</b> wickedness, so
R 7:2	instance	For <b>instance</b> , a married woman is
R 7:2	married	instance, a <b>married</b> woman is bound by
R 7:2	woman	For instance, a married <b>woman</b> is bound
R 7:2	marriage	from the law of <b>marriage</b> .
R 7:3	joined	then, if she is <b>joined</b> to another
R 7:3	marries	adulteress, even if she <b>marries</b> another man.
R 7:5	aroused	flesh, the sinful passions <b>aroused</b> by the
R 7:7	mindful	would not have been <b>mindful</b> of sin
R 7:7	coveting	have been aware of <b>coveting</b> if the
R 7:8	covetous	me every kind of <b>covetous</b> desire. For
R 7:9	sprang	the commandment came, sin <b>sprang</b> to life
R 7:10	meant	very commandment that was <b>meant</b> to bring
R 7:10	actually	meant to bring life <b>actually</b> brought death.
R 7:13	exposed	that sin might be <b>exposed</b> as sin,
R 7:13	utterly	commandment sin might become <b>utterly</b> sinful.
R 7:14	sold	but I am unspiritual, <b>sold</b> as a
R 7:14	slave	unspiritual, sold as a <b>slave</b> to sin.
R 7:15	hate	do. But what I <b>hate</b> , I do.
R 7:16	admit	want to do, I <b>admit</b> that the
R 7:22	inner	in my <b>inner</b> being I delight in
R 7:22	delight	my inner being I <b>delight</b> in God's
R 7:23	warring	work in my body, <b>warring</b> against the
R 7:23	holding	of my mind and <b>holding</b> me captive
R 7:23	captive	mind and holding me <b>captive</b> to the
R 7:23	dwells	law of sin that <b>dwells</b> within me.
R 7:24	wretched	What a <b>wretched</b> man I am! Who
R 7:24	rescue	I am! Who will <b>rescue</b> me from

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

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

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

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

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

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

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

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

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

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

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

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

J 3:12	grow	can a fig tree <b>grow</b> olives, or
J 3:12	olives	a fig tree grow <b>olives</b> , or a
J 3:12	grapevine	grow olives, or a <b>grapevine</b> bear figs?
J 3:12	figs	or a grapevine bear <b>figs</b> ? Neither can
J 3:12	produce	can a salt spring <b>produce</b> fresh water.
J 3:13	humility	deeds done in the <b>humility</b> that comes
J 3:14	harbor	if you <b>harbor</b> bitter jealousy and selfish
J 3:14	bitter	But if you harbor <b>bitter</b> jealousy and
J 3:14	deny	boast in it or <b>deny</b> the truth.
J 3:15	earthly	from above, but is <b>earthly</b> , unspiritual, demonic.
J 3:15	demonic	but is earthly, unspiritual, <b>demonic</b> .
J 3:16	disorder	exist, there will be <b>disorder</b> and every
J 3:17	peace-loving	of all pure, then <b>peace-loving</b> , gentle, accommodating,
J 3:17	gentle	all pure, then peace-loving, <b>gentle</b> , accommodating, full
J 3:17	accommodating	pure, then peace-loving, gentle, <b>accommodating</b> , full of
J 3:17	impartial	mercy and good fruit, <b>impartial</b> , and sincere.
J 3:18	Peacemakers	<b>Peacemakers</b> who sow in peace
J 3:18	sow	Peacemakers who <b>sow</b> in peace reap the
J 4:1	causes	What <b>causes</b> conflicts and quarrels among
J 4:1	conflicts	What causes <b>conflicts</b> and quarrels among you?
J 4:1	quarrels	What causes conflicts and <b>quarrels</b> among you?
J 4:1	Don't	and quarrels among you? <b>Don't</b> they come
J 4:1	war	from the passions at <b>war</b> within you?
J 4:2	crave	You <b>crave</b> what you do not
J 4:2	kill	do not have; you <b>kill</b> and covet,
J 4:2	unable	and covet, but are <b>unable</b> to obtain
J 4:2	quarrel	to obtain it. You <b>quarrel</b> and fight.
J 4:2	fight	it. You quarrel and <b>fight</b> . You do
J 4:3	motives	you ask with wrong <b>motives</b> , that you
J 4:3	squander	motives, that you may <b>squander</b> it on
J 4:3	pleasures	squander it on your <b>pleasures</b> .
J 4:4	adulteresses	You <b>adulteresses</b> ! Do you not know
J 4:4	friendship	you not know that <b>friendship</b> with the
J 4:4	hostility	with the world is <b>hostility</b> toward God?
J 4:4	toward	the world is hostility <b>toward</b> God? Therefore,
J 4:4	chooses	toward God? Therefore, whoever <b>chooses</b> to be
J 4:4	renders	friend of the world <b>renders</b> himself an
J 4:5	caused	that the Spirit He <b>caused</b> to dwell
J 4:5	dwell	Spirit He caused to <b>dwell</b> in us
J 4:5	yearns	to dwell in us <b>yearns</b> with envy?
J 4:6	opposes	why it says: "God <b>opposes</b> the proud,
J 4:7	devil	to God. Resist the <b>devil</b> , and he
J 4:7	flee	devil, and he will <b>flee</b> from you.
J 4:8	Cleanse	draw near to you. <b>Cleanse</b> your hands,
J 4:8	purify	hands, you sinners, and <b>purify</b> your hearts,
J 4:9	Grieve	<b>Grieve</b> , mourn, and weep. Turn
J 4:9	mourn	Grieve, <b>mourn</b> , and weep. Turn your
J 4:9	laughter	and weep. Turn your <b>laughter</b> to mourning,
J 4:9	mourning	Turn your laughter to <b>mourning</b> , 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 <b>door</b> !
J 5:10	example	as an <b>example</b> of patience in affliction,
J 5:10	spoke	take the prophets who <b>spoke</b> in the
J 5:11	persevered	consider those who have <b>persevered</b> . You have
J 5:11	Job's	You have heard of <b>Job's</b> perseverance and
J 5:12	swear	my brothers, do not <b>swear</b> , not by
J 5:12	oath	or by any other <b>oath</b> . Simply let
J 5:12	Simply	by any other oath. <b>Simply</b> let your
J 5:13	cheerful	should pray. Is anyone <b>cheerful</b> ? He should
J 5:13	praises	cheerful? He should sing <b>praises</b> .
J 5:14	elders	He should call the <b>elders</b> of the
J 5:14	anoint	pray over him and <b>anoint</b> him with
J 5:14	oil	and anoint him with <b>oil</b> in the
J 5:15	restore	offered in faith will <b>restore</b> the one
J 5:15	raise	sick. The Lord will <b>raise</b> him up.
J 5:16	healed	that you may be <b>healed</b> . The prayer
J 5:16	prevail	has great power to <b>prevail</b> .
J 5:17	earnestly	like us. He prayed <b>earnestly</b> that it
J 5:17	land	not rain on the <b>land</b> for three
J 5:17	three	on the land for <b>three</b> and a
J 5:17	half	for three and a <b>half</b> years.
J 5:18	heavens	he prayed, and the <b>heavens</b> gave rain,
J 5:18	yielded	rain, and the earth <b>yielded</b> its crops.
J 5:18	crops	the earth yielded its <b>crops</b> .
J 5:19	wander	one of you should <b>wander</b> from the
J 5:20	turns	this: Whoever <b>turns</b> a sinner from the
J 5:20	soul	way will save his <b>soul</b> from death
J 5:20	cover	soul from death and <b>cover</b> over a
J 5:20	multitude	and cover over a <b>multitude</b> of sins.