

Reference	2004	2007
Genesis 1:14	Then God said, “Let <b>great</b> lights appear in the sky to separate the day from the night. Let them mark <b>off</b> the seasons, days, and years.	Then God said, “Let lights appear in the sky to separate the day from the night. Let them <b>be signs to</b> mark the seasons, days, and years.
Genesis 1:16	God made two great lights, <b>the sun and the moon</b> —the larger one to govern the day, and the smaller one to govern the night. He also made the stars.	God made two great lights—the larger one to govern the day, and the smaller one to govern the night. He also made the stars.
Genesis 1:26	Then God said, “Let us make human beings* in our image, to be like <b>ourselves</b> . They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground.”  <b>1:26</b> Or <i>man</i> ; Hebrew reads <i>adam</i> .	Then God said, “Let us make human beings* in our image, to be like <b>us</b> . They will reign over the fish in the sea, the birds in the sky, the livestock, all the wild animals on the earth, and the small animals that scurry along the ground.”  <b>1:26</b> Or <i>man</i> ; Hebrew reads <i>adam</i> .
Genesis 2:5	neither wild plants nor grains were growing on the earth. <b>The</b> Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil.	neither wild plants nor grains were growing on the earth. <b>For the</b> Lord God had not yet sent rain to water the earth, and there were no people to cultivate the soil.
Genesis 2:10	A river <b>watered</b> the garden and then <b>flowed out of Eden and divided</b> into four branches.	A river <b>flowed from the land of Eden, watering</b> the garden and then <b>dividing</b> into four branches.
Genesis 10:15	Canaan’s oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,	Canaan’s oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,*  <b>10:15 Hebrew ancestor of Heth.</b>
Genesis 11:26	<b>When</b> Terah was 70 years old, he <b>had become</b> the father of Abram, Nahor, and Haran.	<b>After</b> Terah was 70 years old, he <b>became</b> the father of Abram, Nahor, and Haran.

Genesis 12:14	And sure enough, when Abram arrived in Egypt, everyone <b>spoke of</b> Sarai's beauty.	And sure enough, when Abram arrived in Egypt, everyone <b>noticed</b> Sarai's beauty.
Genesis 13:15	I am giving all this land, as far as you can see, to you and your descendants* as a permanent possession.  <b>13:15</b> Hebrew <i>seed</i> .	I am giving all this land, as far as you can see, to you and your descendants* as a permanent possession.  <b>13:15</b> Hebrew <i>seed</i> ; <b>also in 13:16</b> .
Genesis 17:7	"I will confirm my covenant with you and your descendants after you, from generation to generation. This is the everlasting covenant: I will always be your God and the God of your descendants after you.	"I will confirm my covenant with you and your descendants* after you, from generation to generation. This is the everlasting covenant: I will always be your God and the God of your descendants after you.  <b>17:7</b> Hebrew <i>seed</i> ; <b>also in 17:7b, 8, 9, 10, 19</b> .
Genesis 17:15	Then God said to Abraham, "Regarding Sarai, your wife—her name will no longer be Sarai. From now on her name will be Sarah.*  <b>17:15</b> <i>Sarai</i> and <i>Sarah</i> both mean "princess."	Then God said to Abraham, "Regarding Sarai, your wife—her name will no longer be Sarai. From now on her name will be Sarah.*  <b>17:15</b> <i>Sarai</i> and <i>Sarah</i> both mean "princess"; <b>the change in spelling may reflect the difference in dialect between Ur and Canaan</b> .
Genesis 20:16	And he said to Sarah, "Look, I am giving your 'brother' 1,000 pieces of silver* in the presence of all these witnesses. This is to compensate you for any wrong I may have done to you. This will settle any claim against me, and your reputation is cleared."  <b>20:16</b> Hebrew <i>1,000 shekels of silver</i> , about 25 pounds or 11.4 kilograms in weight.	And he said to Sarah, "Look, I am giving your 'brother' 1,000 pieces of silver* in the presence of all these witnesses. This is to compensate you for any wrong I may have done to you. This will settle any claim against me, and your reputation is cleared."  <b>20:16</b> Hebrew <i>1,000 [shekels] of silver</i> , about 25 pounds or 11.4 kilograms in weight.

<p>Genesis 21:9</p>	<p>But Sarah saw Ishmael—the son of Abraham and her Egyptian servant Hagar—making fun of her son, Isaac.*</p> <p><b>21:9</b> As in Greek version and Latin Vulgate; Hebrew <b>omits</b> of her son, Isaac.</p>	<p>But Sarah saw Ishmael—the son of Abraham and her Egyptian servant Hagar—making fun of her son, Isaac.*</p> <p><b>21:9</b> As in Greek version and Latin Vulgate; Hebrew <b>lacks</b> of her son, Isaac.</p>
<p>Genesis 22:17</p>	<p>I will certainly bless you. I will multiply your descendants beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies.</p>	<p>I will certainly bless you. I will multiply your descendants* beyond number, like the stars in the sky and the sand on the seashore. Your descendants will conquer the cities of their enemies.</p> <p><b>22:17 Hebrew seed; also in 22:17b, 18.</b></p>
<p>Genesis 23:7-8</p>	<p><sup>7</sup>Then Abraham bowed low before the Hittites and said, <sup>8</sup>"Since you are willing to help me in this way, . . .</p>	<p><sup>7</sup>Then Abraham bowed low before the Hittites <sup>8</sup>and said, "Since you are willing to help me in this way, . . .</p>
<p>Genesis 24:7</p>	<p>For the Lord, the God of heaven, who took me from my father's house and my native land, solemnly promised to give this land to my descendants. He will send his angel ahead of you, and he will see to it that you find a wife there for my son.</p>	<p>For the Lord, the God of heaven, who took me from my father's house and my native land, solemnly promised to give this land to my descendants.* He will send his angel ahead of you, and he will see to it that you find a wife there for my son.</p> <p><b>24:7 Hebrew seed; also in 24:60.</b></p>
<p>Genesis 24:30-31</p>	<p><sup>30</sup>He had seen the nose-ring and the bracelets on his sister's wrists, and had heard Rebekah tell what the man had said. So he rushed out to the spring, where the man was still standing beside his camels. Laban said to him, <sup>31</sup>"Come and stay with us, . . .</p>	<p><sup>30</sup>He had seen the nose-ring and the bracelets on his sister's wrists, and had heard Rebekah tell what the man had said. So he rushed out to the spring, where the man was still standing beside his camels. <sup>31</sup>Laban said to him, "Come and stay with us, . . .</p>

Genesis 26:3	Live here as a foreigner in this land, and I will be with you and bless you. I hereby confirm that I will give all these lands to you and your descendants, just as I solemnly promised Abraham, your father.	Live here as a foreigner in this land, and I will be with you and bless you. I hereby confirm that I will give all these lands to you and your descendants,* just as I solemnly promised Abraham, your father.  <b>26:3 Hebrew seed; also in 26:4, 24.</b>
Genesis 27:25-26	<sup>25</sup> Then Isaac said, "Now, my son, bring me the wild game. Let me eat it, and then I will give you my blessing." So Jacob took the food to his father, and Isaac ate it. He also drank the wine that Jacob served him. Then Isaac said to Jacob, <sup>26</sup> "Please come a little closer and kiss me, my son."	<sup>25</sup> Then Isaac said, "Now, my son, bring me the wild game. Let me eat it, and then I will give you my blessing." So Jacob took the food to his father, and Isaac ate it. He also drank the wine that Jacob served him. <sup>26</sup> Then Isaac said to Jacob, "Please come a little closer and kiss me, my son."
Genesis 28:4	May God pass on to you and your descendants the blessings he promised to Abraham. May you own this land where you are now living as a foreigner, for God gave this land to Abraham."	May God pass on to you and your descendants* the blessings he promised to Abraham. May you own this land where you are now living as a foreigner, for God gave this land to Abraham."  <b>28:4 Hebrew seed; also in 28:13, 14.</b>
Genesis 28:19	He named that place Bethel (which means "house of God"), although <b>the name of the nearby village was</b> Luz.	He named that place Bethel (which means "house of God"), although <b>it was previously called</b> Luz.
Genesis 29:21	Finally, the time came for him to marry her. "I have fulfilled my agreement," Jacob said to Laban. "Now give me my wife so I can <b>marry</b> her."	Finally, the time came for him to marry her. "I have fulfilled my agreement," Jacob said to Laban. "Now give me my wife so I can <b>sleep with</b> her."
Genesis 29:35	Once again Leah became pregnant and gave birth to another son. She named him Judah,* for she said, "Now I will praise the LORD!" And then she stopped having children.  <b>29:35 Judah sounds like</b> the Hebrew	Once again Leah became pregnant and gave birth to another son. She named him Judah,* for she said, "Now I will praise the LORD!" And then she stopped having children.  <b>29:35 Judah is related to</b> the Hebrew

	term for “praise.”	term for “praise.”
Genesis 30:43	As a result, Jacob became very wealthy, with large flocks of sheep and goats, <b>male and female</b> servants, and many camels and donkeys.	As a result, Jacob became very wealthy, with large flocks of sheep and goats, <b>female and male</b> servants, and many camels and donkeys.
Genesis 31:26-27	<sup>26</sup> “What do you mean by <b>stealing away</b> like this?” Laban demanded. “How dare you drag my daughters away like prisoners of war? <sup>27</sup> Why did you slip away secretly? Why did you <b>steal away</b> ? And why didn't you say you wanted to leave? . . .	<sup>26</sup> “What do you mean by <b>deceiving me</b> like this?” Laban demanded. “How dare you drag my daughters away like prisoners of war? <sup>27</sup> Why did you slip away secretly? Why did you <b>deceive me</b> ? And why didn't you say you wanted to leave? . . .
Genesis 36:22	The descendants of Lotan were Hori and <b>Heman</b> . Lotan <b>also had a sister</b> named Timna.	The descendants of Lotan were Hori and <b>Hemam</b> . Lotan’s <b>sister was</b> named Timna.
Genesis 36:32	Bela son of Beor, who ruled in Edom from <b>the</b> city of Dinhabah.	Bela son of Beor, who ruled in Edom from <b>his</b> city of Dinhabah.
Genesis 36:33	<b>After</b> Bela died, Jobab son of Zerah from Bozrah became king in his place.	<b>When</b> Bela died, Jobab son of Zerah from Bozrah became king in his place.
Genesis 36:34	<b>After</b> Jobab died, Husham from the land of the Temanites became king in his place.	<b>When</b> Jobab died, Husham from the land of the Temanites became king in his place.
Genesis 36:35	<b>After</b> Husham died, Hadad son of Bedad became king in his place and ruled from the city of Avith. He was the one who defeated the Midianites in the land of Moab.	<b>When</b> Husham died, Hadad son of Bedad became king in his place and ruled from the city of Avith. He was the one who defeated the Midianites in the land of Moab.
Genesis 36:36	<b>After</b> Hadad died, Samlah from the city of Masrekah became king in his place.	<b>When</b> Hadad died, Samlah from the city of Masrekah became king in his place.

Genesis 36:37	<b>After</b> Samlah died, Shaul from the city of Rehoboth-on-the-River became king in his place.	<b>When</b> Samlah died, Shaul from the city of Rehoboth-on-the-River became king in his place.
Genesis 36:38	<b>After</b> Shaul died, Baal-hanan son of Acbor became king in his place.	<b>When</b> Shaul died, Baal-hanan son of Acbor became king in his place.
Genesis 36:39	<b>After</b> Baal-hanan son of Acbor died, Hadad* became king in his place and ruled from the city of Pau. <b>Hadad's</b> wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab.  <b>36:39</b> As in some Hebrew manuscripts, Samaritan Pentateuch, and Syriac version (see also 1 Chr 1:50); most Hebrew manuscripts read <i>Hadar</i> .	<b>When</b> Baal-hanan son of Acbor died, Hadad* became king in his place and ruled from the city of Pau. <b>His</b> wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab.  <b>36:39</b> As in some Hebrew manuscripts, Samaritan Pentateuch, and Syriac version (see also 1 Chr 1:50); most Hebrew manuscripts read <i>Hadar</i> .
Genesis 37:26	Judah said to his brothers, "What will we gain by killing our brother? <b>His blood would just give us a guilty conscience.</b>	Judah said to his brothers, "What will we gain by killing our brother? <b>We'd have to cover up the crime.*</b>  <b>37:26 Hebrew cover his blood.</b>
Genesis 37:36	Meanwhile, the Midianite traders* arrived in Egypt, where they sold Joseph to Potiphar, an officer of Pharaoh, the king of Egypt. Potiphar was captain of the palace guard.  <b>37:36</b> Hebrew <i>Medanites</i> , a variant spelling of <i>Midianites</i> ; compare 37:28.	Meanwhile, the Midianite traders* arrived in Egypt, where they sold Joseph to Potiphar, an officer of Pharaoh, the king of Egypt. Potiphar was captain of the palace guard.  <b>37:36</b> Hebrew <i>the Medanites</i> . <b>The relationship between the Midianites and Medanites is unclear</b> ; compare 37:28. <b>See also 25:2.</b>
Genesis 46:4	I will go with you down to Egypt, and I will bring you back again. <b>But you</b> will die in Egypt <b>with Joseph attending to you.</b>	I will go with you down to Egypt, and I will bring you back again. You will die in Egypt, <b>but Joseph will be with you to close your eyes.</b>

Genesis 48:4	He said to me, 'I will make you fruitful, and I will multiply your descendants. I will make you a multitude of nations. And I will give this land of Canaan to your descendants after you as an everlasting possession.'	He said to me, 'I will make you fruitful, and I will multiply your descendants. I will make you a multitude of nations. And I will give this land of Canaan to your descendants* after you as an everlasting possession.'  <b>48:4 Hebrew seed; also in 48:19.</b>
Genesis 48:22	And beyond what I have given your brothers, I am giving you an extra portion of the land* that I took from the Amorites with my sword and bow."  <b>48:22</b> Or <i>giving you the ridge of land</i> . The meaning of the Hebrew is uncertain.	And beyond what I have given your brothers, I am giving you an extra portion of the land* that I took from the Amorites with my sword and bow."  <b>48:22</b> Or <i>an extra ridge of land</i> . The meaning of the Hebrew is uncertain.
Exodus 24:9	Then Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel climbed up the mountain <b>again</b> .	Then Moses, Aaron, Nadab, Abihu, and the seventy elders of Israel climbed up the mountain.
Exodus 27:18	So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7½ feet high,* made from finely woven linen. The bases for the posts will be made of bronze.  <b>27:18</b> Hebrew <i>100 cubits</i> [46 meters] <i>long and 50 cubits</i> [23 meters] <i>wide and 5 cubits</i> [2.3 meters] <i>high</i> .	So the entire courtyard will be 150 feet long and 75 feet wide, with curtain walls 7½ feet high,* made from finely woven linen. The bases for the posts will be made of bronze.  <b>27:18</b> Hebrew <i>100 cubits</i> [46 meters] <i>long and 50 by 50</i> [23 meters] <i>wide and 5 cubits</i> [2.3 meters] <i>high</i> .
Leviticus 5:6	Then you must bring to the LORD as the penalty for your sin a female from the flock, either a sheep or a goat. This is a sin offering with which the priest will purify you from your sin, making you right with the LORD.*  <b>5:6</b> Or <i>will make atonement for you</i> ; similarly in 5:10, 13, 16, 18.	Then you must bring to the LORD as the penalty for your sin a female from the flock, either a sheep or a goat. This is a sin offering with which the priest will purify you from your sin, making you right with the LORD.*  <b>5:6</b> Or <i>will make atonement for you for your sin</i> ; similarly in 5:10, 13, 16,

		18.								
Leviticus 6:29	<b>Only males</b> from a priest's family may eat from this offering, <b>for</b> it is most holy.	<b>Any male</b> from a priest's family may eat from this offering; it is most holy.								
Leviticus 7:6	<b>All males</b> from a priest's family may eat the meat. It must be eaten in a sacred place, for it is most holy.	<b>Any male</b> from a priest's family may eat the meat. It must be eaten in a sacred place, for it is most holy.								
Leviticus 21:20	or is hunchbacked or dwarfed, or has a defective eye, or skin sores or <b>moles</b> , or damaged testicles.	or is hunchbacked or dwarfed, or has a defective eye, or skin sores or <b>scabs</b> , or damaged testicles.								
Leviticus 22:22	You must not offer an animal that is blind, crippled, or injured, or that has <b>an oozing sore</b> , a skin sore, or scabs. Such animals must never be offered on the altar as special gifts to the Lord.	You must not offer an animal that is blind, crippled, or injured, or that has <b>a wart</b> , a skin sore, or scabs. Such animals must never be offered on the altar as special gifts to the Lord.								
Numbers 1:20-21	<p><sup>20-21</sup>This is the number of men twenty years old or older who were able to go to war, as their names were listed in the records of their clans and families*:</p> <table border="0"> <thead> <tr> <th style="text-align: left;"><i>Tribe</i></th> <th style="text-align: right;"><i>Number</i></th> </tr> </thead> <tbody> <tr> <td>Reuben (Jacob's* oldest son)...</td> <td style="text-align: right;">46,500</td> </tr> </tbody> </table> <p><b>1:20-21a</b> In the Hebrew text, this <b>phrase</b> (<i>This is the number of men twenty years old or older who were able to go to war, as their names were listed in the records of their clans and families</i>) is repeated in 1:22, 24, 26, 28, 30, 32, 34, 36, 38, 40,</p>	<i>Tribe</i>	<i>Number</i>	Reuben (Jacob's* oldest son)...	46,500	<p><sup>20-21</sup>This is the number of men twenty years old or older who were able to go to war, as their names were listed in the records of their clans and families*:</p> <table border="0"> <thead> <tr> <th style="text-align: left;"><i>Tribe</i></th> <th style="text-align: right;"><i>Number</i></th> </tr> </thead> <tbody> <tr> <td>Reuben (Jacob's* oldest son)...</td> <td style="text-align: right;">46,500</td> </tr> </tbody> </table> <p><b>1:20-21a</b> In the Hebrew text, this <b>sentence</b> (<i>This is the number of men twenty years old or older who were able to go to war, as their names were listed in the records of their clans and families</i>) is repeated in 1:22, 24, 26, 28, 30, 32, 34, 36, 38, 40,</p>	<i>Tribe</i>	<i>Number</i>	Reuben (Jacob's* oldest son)...	46,500
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	42. <b>1:20-21b</b> Hebrew <i>Israel's</i> . The names “Jacob” and “Israel” are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.	42. <b>1:20-21b</b> Hebrew <i>Israel's</i> . The names “Jacob” and “Israel” are often interchanged throughout the Old Testament, referring sometimes to the individual patriarch and sometimes to the nation.
Numbers 21:21	The Israelites <b>then</b> sent ambassadors to King Sihon of the Amorites with this message:	The Israelites sent ambassadors to King Sihon of the Amorites with this message:
Deuteronomy 9:22	“You also made the LORD angry at Taberah,* Massah,* and Kibroth-hattaavah.*  <b>9:22a</b> <i>Taberah</i> means “place of burning.” See Num 11:1-3.  <b>9:22b</b> <i>Massah</i> means “place of testing.” See Exod 17:1-7.  <b>9:22c</b> <i>Kibroth-hattaavah</i> means “graves of <b>craving</b> .” See Num 11:31-34.	“You also made the LORD angry at Taberah,* Massah,* and Kibroth-hattaavah.*  <b>9:22a</b> <i>Taberah</i> means “place of burning.” See Num 11:1-3.  <b>9:22b</b> <i>Massah</i> means “place of testing.” See Exod 17:1-7.  <b>9:22c</b> <i>Kibroth-hattaavah</i> means “graves of <b>gluttony</b> .” See Num 11:31-34.
Deuteronomy 12:16	But you must not <b>eat</b> the blood. You must pour it out on the ground like water.	But you must not <b>consume</b> the blood. You must pour it out on the ground like water.
Deuteronomy 12:23	But never <b>eat</b> the blood, for the blood is the life, and you must not <b>eat</b> the lifeblood with the meat.	But never <b>consume</b> the blood, for the blood is the life, and you must not <b>consume</b> the lifeblood with the meat.
Deuteronomy 12:25	Do not <b>eat</b> the blood, so that all may go well with you and your children after you, because you will be doing what pleases the LORD.	Do not <b>consume</b> the blood, so that all may go well with you and your children after you, because you will be doing what pleases the LORD.
Deuteronomy 15:23	But you must not <b>eat</b> the blood. You must pour it out on the ground like water.	But you must not <b>consume</b> the blood. You must pour it out on the ground like water.

Joshua 7:1	<p>But Israel violated the instructions about the things set apart for the LORD.* A man named Achan had stolen some of these dedicated things, so the LORD was very angry with the Israelites. Achan was the son of Carmi, a descendant of Zimri* son of Zerah, of the tribe of Judah.</p> <p><b>7:1a</b> The Hebrew term used here refers to the complete consecration of things or people to the LORD, either by destroying them or by giving them as an offering; similarly in 7:11, 12, 13, 15.</p> <p><b>7:1b</b> As in <b>Greek version (see also 1 Chr 2:6)</b>; Hebrew reads <i>Zabdi</i>. Also in 7:17, 18.</p>	<p>But Israel violated the instructions about the things set apart for the LORD.* A man named Achan had stolen some of these dedicated things, so the LORD was very angry with the Israelites. Achan was the son of Carmi, a descendant of Zimri* son of Zerah, of the tribe of Judah.</p> <p><b>7:1a</b> The Hebrew term used here refers to the complete consecration of things or people to the LORD, either by destroying them or by giving them as an offering; similarly in 7:11, 12, 13, 15.</p> <p><b>7:1b</b> As in <b>parallel text at 1 Chr 2:6</b>; Hebrew reads <i>Zabdi</i>. Also in 7:17, 18.</p>
Joshua 8:32	<p>And as the Israelites watched, Joshua copied onto the stones of the altar* the instructions Moses had given them.</p> <p><b>8:32 Or</b> <i>onto stones</i>.</p>	<p>And as the Israelites watched, Joshua copied onto the stones of the altar* the instructions Moses had given them.</p> <p><b>8:32 Hebrew</b> <i>onto the stones</i>.</p>
Joshua 13:26	<p>It extended from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to Lo-debar.*</p> <p><b>13:26 Or</b> <i>to the territory of Debir</i>.</p>	<p>It extended from Heshbon to Ramath-mizpeh and Betonim, and from Mahanaim to <b>the territory of</b> Lo-debar.*</p> <p><b>13:26 Hebrew</b> <i>Li-debir</i>, apparently a variant spelling of Lo-debar (compare 2 Sam 9:4; 17:27; Amos 6:13).</p>
Joshua 18:28	<p>Zela, Haeleph, Jebus (that is, Jerusalem), Gibeah, and Kiriath-<b>jeirim</b>*—fourteen towns with their surrounding villages. This was the homeland allocated to the clans of the tribe of Benjamin.</p>	<p>Zela, Haeleph, Jebus (that is, Jerusalem), Gibeah, and Kiriath*—fourteen towns with their surrounding villages. This was the homeland allocated to the clans of the tribe of Benjamin.</p>

	<b>18:28 As in Greek version; Hebrew reads Kiriath.</b>	<b>18:28 Some Greek manuscripts read Kiriath-<i>jearim</i>.</b>
Joshua 19:29	Then the boundary turned toward Ramah and the <b>fortified city</b> of Tyre, where it turned toward Hosah and came to the Mediterranean Sea.* The territory also included Mehebel, Aczib,  <b>19:29</b> Hebrew <i>the sea</i> .	Then the boundary turned toward Ramah and the <b>fortress</b> of Tyre, where it turned toward Hosah and came to the Mediterranean Sea.* The territory also included Mehebel, Aczib,  <b>19:29</b> Hebrew <i>the sea</i> .
Judges 9:8	Once upon a time the trees decided to <b>elect</b> a king. First they said to the olive tree, ‘Be our king!’	Once upon a time the trees decided to <b>choose</b> a king. First they said to the olive tree, ‘Be our king!’
1 Samuel 2:20	Before they returned home, Eli would bless Elkanah and his wife and say, “May the LORD give you other children to take the place of this one she gave to the LORD.*”  <b>2:20</b> As in Dead Sea Scrolls and Greek version; Masoretic Text reads <i>this one she requested of the LORD in prayer</i> .	Before they returned home, Eli would bless Elkanah and his wife and say, “May the LORD give you other children to take the place of this one she gave to the LORD.*”  <b>2:20</b> As in Dead Sea Scrolls and Greek version; Masoretic Text reads <i>this one he requested of the LORD</i> .
1 Samuel 14:47	Now when Saul had secured his grasp on Israel’s throne, he fought against his enemies in every direction— against Moab, Ammon, Edom, the kings of Zobah, and the Philistines. And wherever he turned, he was victorious.	Now when Saul had secured his grasp on Israel’s throne, he fought against his enemies in every direction— against Moab, Ammon, Edom, the kings of Zobah, and the Philistines. And wherever he turned, he was victorious.*  <b>14:47 As in Greek version; Hebrew reads he acted wickedly.</b>

1 Samuel 18:1	After David had finished talking with Saul, he met Jonathan, the king's son. There was an immediate bond <b>of love</b> between them, <b>and they became the best of friends.</b>	After David had finished talking with Saul, he met Jonathan, the king's son. There was an immediate bond between them, <b>for Jonathan loved David.</b>
1 Samuel 19:1	Saul now urged his servants and his son Jonathan to assassinate David. But Jonathan, because of his <b>close friendship with</b> David,	Saul now urged his servants and his son Jonathan to assassinate David. But Jonathan, because of his <b>strong affection for</b> David,
1 Samuel 28:23	But Saul refused. <b>The men who were with him also urged</b> him to eat, so he finally yielded and got up from the ground and sat on the couch.	But Saul refused <b>to eat anything. Then his advisers joined the woman in urging</b> him to eat, so he finally yielded and got up from the ground and sat on the couch.
1 Samuel 28:25	She brought the meal to Saul and his <b>men</b> , and they ate it. Then they went out into the night.	She brought the meal to Saul and his <b>advisers</b> , and they ate it. Then they went out into the night.
2 Samuel 2:4	Then the men of Judah came to David and <b>crowned</b> him king over the people of Judah.  When David heard that the men of Jabesh-gilead had buried Saul,	Then the men of Judah came to David and <b>anointed</b> him king over the people of Judah.  When David heard that the men of Jabesh-gilead had buried Saul,
2 Samuel 2:8	<i>Ishbosheth <b>Crowned</b> King of Israel</i>  <sup>8</sup> But Abner son of Ner, the commander of Saul's army, had already gone to Mahanaim with Saul's son Ishbosheth.*  <b>2:8</b> <i>Ishbosheth</i> is another name for Esh-baal.	<i>Ishbosheth <b>Proclaimed</b> King of Israel</i>  <sup>8</sup> But Abner son of Ner, the commander of Saul's army, had already gone to Mahanaim with Saul's son Ishbosheth.*  <b>2:8</b> <i>Ishbosheth</i> is another name for Esh-baal.

<p>2 Samuel 6:5</p>	<p>David and all the people of Israel were celebrating before the LORD, singing songs* and playing all kinds of musical instruments—lyres, harps, tambourines, castanets, and cymbals.</p> <p><b>6:5</b> As in Greek version (see also 1 Chr 13:8); <b>Hebrew</b> reads <i>before the LORD with all manner of cypress trees</i>.</p>	<p>David and all the people of Israel were celebrating before the LORD, singing songs* and playing all kinds of musical instruments—lyres, harps, tambourines, castanets, and cymbals.</p> <p><b>6:5</b> As in <b>Dead Sea Scrolls</b> and Greek version (see also 1 Chr 13:8); <b>Masoretic Text</b> reads <i>before the LORD with all manner of cypress wood</i>.</p>
<p>2 Samuel 8:4</p>	<p>David captured <b>1,700 charioteers*</b> and 20,000 foot soldiers. He crippled all the chariot horses except enough for 100 chariots.</p> <p><b>8:4</b> Greek version <b>reads 1,000 chariots and 7,000 charioteers;</b> <b>compare</b> 1 Chr 18:4.</p>	<p>David captured <b>1,000 chariots, 7,000 charioteers,*</b> and 20,000 foot soldiers. He crippled all the chariot horses except enough for 100 chariots.</p> <p><b>8:4</b> <b>As in Dead Sea Scrolls</b> and Greek version (<b>see also</b> 1 Chr 18:4); <b>Masoretic Text</b> <b>reads captured 1,700 charioteers.</b></p>
<p>2 Samuel 8:13</p>	<p>So David became <b>very</b> famous. <b>After his return he destroyed</b> 18,000 Edomites* in the Valley of Salt.</p> <p><b>8:13</b> As in a few Hebrew manuscripts and Greek and Syriac versions (see also 8:14; 1 Chr 18:12); most Hebrew manuscripts read <i>Arameans</i>.</p>	<p>So David became <b>even more</b> famous <b>when he returned from destroying</b> 18,000 Edomites* in the Valley of Salt.</p> <p><b>8:13</b> As in a few Hebrew manuscripts and Greek and Syriac versions (see also 8:14; 1 Chr 18:12); most Hebrew manuscripts read <i>Arameans</i>.</p>
<p>2 Samuel 9:10-11</p>	<p><sup>10</sup>You and your sons and servants are to farm the land for him to produce food for your master’s household.* But Mephibosheth, your master’s grandson, will eat here at my table.” (Ziba had fifteen sons and twenty servants.)</p> <p>Ziba replied, <sup>11</sup>“Yes, my lord the king; . . .</p> <p><b>9:10</b> As in Greek version; Hebrew</p>	<p><sup>10</sup>You and your sons and servants are to farm the land for him to produce food for your master’s household.* But Mephibosheth, your master’s grandson, will eat here at my table.” (Ziba had fifteen sons and twenty servants.)</p> <p><sup>11</sup>Ziba replied, “Yes, my lord the king; . .</p> <p><b>9:10</b> As in Greek version; Hebrew</p>

	reads <i>your master's grandson</i> .	reads <i>your master's grandson</i> .
2 Samuel 12:24	Then David comforted Bathsheba, his wife, and slept with her. She became pregnant and gave birth to a son, and <b>they</b> named him Solomon. The LORD loved the child	Then David comforted Bathsheba, his wife, and slept with her. She became pregnant and gave birth to a son, and <b>David*</b> named him Solomon. The LORD loved the child  <b>12:24 Hebrew <i>he</i>; an alternate Hebrew reading and some Hebrew manuscripts read <i>she</i>.</b>
2 Samuel 13:27	But Absalom kept on pressing the king until he finally agreed to let all his sons attend, including Amnon. So Absalom prepared a feast fit for a king.*  <b>13:27</b> As in Greek and Latin versions (compare also Dead Sea Scrolls); the Hebrew text <b>omits</b> this sentence.	But Absalom kept on pressing the king until he finally agreed to let all his sons attend, including Amnon. So Absalom prepared a feast fit for a king.*  <b>13:27</b> As in Greek and Latin versions (compare also Dead Sea Scrolls); the Hebrew text <b>lacks</b> this sentence.
2 Samuel 13:34	Meanwhile Absalom escaped.  Then the watchman on the Jerusalem wall saw a great crowd coming <b>toward the city</b> from the west. He ran to tell the king, "I see a crowd of people coming from the Horonaim road* along the side of the hill."  <b>13:34</b> As in Greek version; Hebrew <b>reads from the road behind him</b> .	Meanwhile Absalom escaped.  Then the watchman on the Jerusalem wall saw a great crowd coming <b>down the hill on the road</b> from the west. He ran to tell the king, "I see a crowd of people coming from the Horonaim road along the side of the hill."*  <b>13:34</b> As in Greek version; Hebrew <b>lacks this sentence</b> .

<p>2 Samuel 13:39</p>	<p>And King David, now reconciled to Amnon's death, longed to be reunited with his son Absalom.*</p> <p><b>13:39</b> Or <i>no longer felt a need to go out after Absalom.</i></p>	<p>And King David,* now reconciled to Amnon's death, longed to be reunited with his son Absalom.*</p> <p><b>13:39a</b> Dead Sea Scrolls and Greek version read <i>And the spirit of the king.</i></p> <p><b>13:39b</b> Or <i>no longer felt a need to go out after Absalom.</i></p>
<p>2 Samuel 15:5</p>	<p>When people tried to bow before him, Absalom wouldn't let them. Instead, he took them by the hand and <b>embraced</b> them.</p>	<p>When people tried to bow before him, Absalom wouldn't let them. Instead, he took them by the hand and <b>kissed</b> them.</p>
<p>2 Samuel 19:14</p>	<p>Then Amasa* convinced all the men of Judah, and they responded unanimously. They sent word to the king, "Return to us, and bring back all who are with you."</p> <p><b>19:14</b> As in Greek version; Hebrew reads <i>he</i>.</p>	<p>Then Amasa* convinced all the men of Judah, and they responded unanimously. They sent word to the king, "Return to us, and bring back all who are with you."</p> <p><b>19:14</b> Or <i>David</i>; Hebrew reads <i>he</i>.</p>
<p>2 Samuel 19:39</p>	<p>So all the people crossed the Jordan with the king. After David had blessed and <b>embraced</b> him, Barzillai returned to his own home.</p>	<p>So all the people crossed the Jordan with the king. After David had blessed <b>Barzillai</b> and <b>kissed</b> him, Barzillai returned to his own home.</p>
<p>2 Samuel 21:16</p>	<p>Ishbi-benob was a descendant of the giants*; his bronze spearhead weighed more than seven pounds,* and he was armed with a new sword. He had cornered David and was about to kill him.</p> <p><b>21:16a</b> As in Greek version; Hebrew reads <i>a descendant of the Rephaites</i>; also in 21:18, 20, 22.</p> <p><b>21:16b</b> Hebrew <i>300 shekels</i> [3.4 kilograms].</p>	<p>Ishbi-benob was a descendant of the giants*; his bronze spearhead weighed more than seven pounds,* and he was armed with a new sword. He had cornered David and was about to kill him.</p> <p><b>21:16a</b> Or <i>a descendant of the Rapha</i>; also in 21:18, 20, 22.</p> <p><b>21:16b</b> Hebrew <i>300 shekels</i> [3.4 kilograms].</p>

<p>2 Samuel 23:20</p>	<p>There was also Benaiah son of Jehoiada, a valiant warrior* from Kabzeel. He did many heroic deeds, which included killing two champions* of Moab. Another time, on a snowy day, he chased a lion down into a pit and killed it.</p> <p><b>23:20a</b> Or son of Jehoiada, son of Ish-hai.</p> <p><b>23:20b</b> Or two <b>sons</b> of Ariel.</p>	<p>There was also Benaiah son of Jehoiada, a valiant warrior* from Kabzeel. He did many heroic deeds, which included killing two champions* of Moab. Another time, on a snowy day, he chased a lion down into a pit and killed it.</p> <p><b>23:20a</b> Or son of Jehoiada, son of Ish-hai.</p> <p><b>23:20b</b> <b>Hebrew</b> two of Ariel.</p>
<p>2 Samuel 23:33</p>	<p><sup>33</sup>Jonathan son of Shagee* from Harar; Ahiam son of Sharar from Harar;</p> <p><b>23:33</b> As in parallel text at 1 Chr 11:34; Hebrew reads <i>Jonathan, Shammah</i>; some Greek manuscripts read <i>Jonathan son of Shammah</i>.</p>	<p>Jonathan <sup>33</sup>son of Shagee* from Harar; Ahiam son of Sharar from Harar;</p> <p><b>23:33</b> As in parallel text at 1 Chr 11:34; Hebrew reads <i>Jonathan, Shammah</i>; some Greek manuscripts read <i>Jonathan son of Shammah</i>.</p>
<p>2 Samuel 24:7</p>	<p>Then they came to the <b>stronghold</b> of Tyre, and all the towns of the Hivites and Canaanites. Finally, they went south to Judah* as far as Beersheba.</p> <p><b>24:7</b> Or they went to the Negev of Judah.</p>	<p>Then they came to the <b>fortress</b> of Tyre, and all the towns of the Hivites and Canaanites. Finally, they went south to Judah* as far as Beersheba.</p> <p><b>24:7</b> Or they went to the Negev of Judah.</p>
<p>1 Kings 3:15</p>	<p>Then Solomon woke up and realized it had been a dream. He returned to Jerusalem and stood before the Ark of the <b>LORD's</b> Covenant, where he sacrificed burnt offerings and peace offerings. Then he invited all his officials to a great banquet.</p>	<p>Then Solomon woke up and realized it had been a dream. He returned to Jerusalem and stood before the Ark of the <b>Lord's</b> Covenant, where he sacrificed burnt offerings and peace offerings. Then he invited all his officials to a great banquet.</p>
<p>1 Kings 10:16</p>	<p>King Solomon made 200 large shields of hammered gold, each weighing more than fifteen pounds.*</p> <p><b>10:16</b> Hebrew 600 shekels [6.8 kilograms].</p>	<p>King Solomon made 200 large shields of hammered gold, each weighing more than fifteen pounds.*</p> <p><b>10:16</b> Hebrew 600 [<b>shekels</b>] of gold [6.8 kilograms].</p>



<p>1 Kings 10:29</p>	<p>At that time chariots from Egypt could be purchased for 600 pieces of silver,* and horses for 150 pieces of silver.* They were then exported to the kings of the Hittites and the kings of Aram.</p> <p><b>10:29a</b> Hebrew <i>600 shekels of silver</i>, about 15 pounds or 6.8 kilograms in weight.</p> <p><b>10:29b</b> Hebrew <i>150 [shekels]</i>, about 3.8 pounds or 1.7 kilograms in weight.</p>	<p>At that time chariots from Egypt could be purchased for 600 pieces of silver,* and horses for 150 pieces of silver.* They were then exported to the kings of the Hittites and the kings of Aram.</p> <p><b>10:29a</b> Hebrew <i>600 [shekels] of silver</i>, about 15 pounds or 6.8 kilograms in weight.</p> <p><b>10:29b</b> Hebrew <i>150 [shekels]</i>, about 3.8 pounds or 1.7 kilograms in weight.</p>
<p>1 Kings 17:15</p>	<p>So she did as Elijah said, and she and Elijah and her <b>son</b> continued to eat for many days.</p>	<p>So she did as Elijah said, and she and Elijah and her <b>family</b> continued to eat for many days.</p>
<p>1 Kings 19:16</p>	<p>Then anoint Jehu <b>son</b> of Nimshi to be king of Israel, and anoint Elisha son of Shaphat from the town of Abel-meholah to replace you as my prophet.</p>	<p>Then anoint Jehu <b>grandson</b> of Nimshi* to be king of Israel, and anoint Elisha son of Shaphat from the town of Abel-meholah to replace you as my prophet.</p> <p><b>19:16 Hebrew descendant of Nimshi; compare 2 Kgs 9:2, 14.</b></p>
<p>2 Kings 6:30</p>	<p>When the king heard this, he tore his clothes in despair. And as the king walked along the wall, the people could see that he was wearing burlap under his robe next to his skin.*</p> <p><b>6:30 As in Greek version; Hebrew reads wearing burlap next to his skin from the house.</b></p>	<p>When the king heard this, he tore his clothes in despair. And as the king walked along the wall, the people could see that he was wearing burlap under his robe next to his skin.</p>
<p>2 Kings 14:29</p>	<p>When Jeroboam II died, he was buried in Samaria* with the kings of Israel. Then his son Zechariah became the next king.</p> <p><b>14:29</b> As in some Greek manuscripts;</p>	<p>When Jeroboam II died, he was buried in Samaria* with the kings of Israel. Then his son Zechariah became the next king.</p> <p><b>14:29</b> As in some Greek manuscripts;</p>

	Hebrew <b>omits</b> <i>in Samaria</i> .	Hebrew <b>lacks <i>he was buried in Samaria</i></b> .
2 Kings 20:4	But before Isaiah had left the middle courtyard, this message came to him from the LORD:	But before Isaiah had left the middle courtyard, <b>* this message came to him from the LORD:</b>  <b>20:4 As in Greek version and an alternate reading in the Masoretic Text; the other alternate reads <i>the middle of the city</i>.</b>
1 Chronicles 1:1	The descendants of Adam were* Seth, Enosh,  <b>1:1 Hebrew lacks <i>The descendants of Adam were</i>.</b>	The descendants of Adam were Seth, Enosh,
1 Chronicles 1:13	Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites,	Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites, <b>*</b>  <b>1:13 Hebrew <i>ancestor of Heth</i>.</b>
1 Chronicles 1:36	The <b>sons</b> of Eliphaz were Teman, Omar, Zepho, * Gatam, Kenaz, and Amalek, who was born to Timna.*  <b>1:36a</b> As in many Hebrew manuscripts and a few Greek manuscripts (see also Gen 36:11); most Hebrew manuscripts read <i>Zephi</i> .  <b>1:36b</b> As in some Greek manuscripts (see also Gen 36:12); Hebrew reads <i>Kenaz, Timna, and Amalek</i> .	The <b>descendants</b> of Eliphaz were Teman, Omar, Zepho, * Gatam, Kenaz, and Amalek, who was born to Timna.*  <b>1:36a</b> As in many Hebrew manuscripts and a few Greek manuscripts (see also Gen 36:11); most Hebrew manuscripts read <i>Zephi</i> .  <b>1:36b</b> As in some Greek manuscripts (see also Gen 36:12); Hebrew reads <i>Kenaz, Timna, and Amalek</i> .
1 Chronicles 1:37	The <b>sons</b> of Reuel were Nahath, Zerah, Shammah, and Mizzah.	The <b>descendants</b> of Reuel were Nahath, Zerah, Shammah, and Mizzah.

1 Chronicles 1:38	The <b>sons</b> of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.	The <b>descendants</b> of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.
1 Chronicles 1:39	The <b>sons</b> of Lotan were Hori and <b>Heman</b> . <sup>*</sup> Lotan's sister was named Timna.  <b>1:39</b> As in parallel text at Gen 36:22; Hebrew reads <i>and Homam</i> .	The <b>descendants</b> of Lotan were Hori and <b>Hemam</b> . <sup>*</sup> Lotan's sister was named Timna.  <b>1:39</b> As in parallel text at Gen 36:22; Hebrew reads <i>and Homam</i> .
1 Chronicles 1:40	The <b>sons</b> of Shobal were Alvan, <sup>*</sup> Manahath, Ebal, Shepho, <sup>*</sup> and Onam. The <b>sons</b> of Zibeon were Aiah and Anah.  <b>1:40a</b> As in many Hebrew manuscripts and a few Greek manuscripts (see also Gen 36:23); most Hebrew manuscripts read <i>Alian</i> .  <b>1:40b</b> As in some Hebrew manuscripts (see also Gen 36:23); most Hebrew manuscripts read <i>Shephi</i> .	The <b>descendants</b> of Shobal were Alvan, <sup>*</sup> Manahath, Ebal, Shepho, <sup>*</sup> and Onam. The <b>descendants</b> of Zibeon were Aiah and Anah.  <b>1:40a</b> As in many Hebrew manuscripts and a few Greek manuscripts (see also Gen 36:23); most Hebrew manuscripts read <i>Alian</i> .  <b>1:40b</b> As in some Hebrew manuscripts (see also Gen 36:23); most Hebrew manuscripts read <i>Shephi</i> .
1 Chronicles 1:41	The son of Anah was Dishon.  The <b>sons</b> of Dishon were Hemdan, <sup>*</sup> Eshban, Ithran, and Keran.  <b>1:41</b> As in many Hebrew manuscripts and some Greek manuscripts (see also Gen 36:26); most Hebrew manuscripts read <i>Hamran</i> .	The son of Anah was Dishon.  The <b>descendants</b> of Dishon were Hemdan, <sup>*</sup> Eshban, Ithran, and Keran.  <b>1:41</b> As in many Hebrew manuscripts and some Greek manuscripts (see also Gen 36:26); most Hebrew manuscripts read <i>Hamran</i> .
1 Chronicles 1:42	The <b>sons</b> of Ezer were Bilhan, Zaavan, and Akan. <sup>*</sup>  The <b>sons</b> of Dishan <sup>*</sup> were Uz and Aran.  <b>1:42a</b> As in many Hebrew and Greek manuscripts (see also Gen 36:27); most Hebrew manuscripts read	The <b>descendants</b> of Ezer were Bilhan, Zaavan, and Akan. <sup>*</sup>  The <b>descendants</b> of Dishan <sup>*</sup> were Uz and Aran.  <b>1:42a</b> As in many Hebrew and Greek manuscripts (see also Gen 36:27); most Hebrew manuscripts read

	<p><i>Jaakan.</i></p> <p><b>1:42b</b> Hebrew <i>Dishon</i>; compare 1:38 and parallel text at Gen 36:28.</p>	<p><i>Jaakan.</i></p> <p><b>1:42b</b> Hebrew <i>Dishon</i>; compare 1:38 and parallel text at Gen 36:28.</p>
1 Chronicles 1:43	<p>These are the kings who ruled in Edom before <b>there were kings in Israel*</b>:</p> <p>Bela son of Beor, who ruled from his city of Dinhabah.</p> <p><b>1:43</b> Or <i>before an Israelite king ruled over them.</i></p>	<p>These are the kings who ruled in <b>the land of</b> Edom before <b>any king ruled over the Israelites*</b>:</p> <p>Bela son of Beor, who ruled from his city of Dinhabah.</p> <p><b>1:43</b> Or <i>before an Israelite king ruled over them.</i></p>
1 Chronicles 1:44	<p>When Bela died, Jobab son of Zerah from Bozrah became king.</p>	<p>When Bela died, Jobab son of Zerah from Bozrah became king <b>in his place.</b></p>
1 Chronicles 1:45	<p>When Jobab died, Husham from the land of the Temanites became king.</p>	<p>When Jobab died, Husham from the land of the Temanites became king <b>in his place.</b></p>
1 Chronicles 1:46	<p>When Husham died, Hadad son of Bedad became king and ruled from the city of Avith. He was the one who destroyed the Midianite army in the land of Moab.</p>	<p>When Husham died, Hadad son of Bedad became king <b>in his place</b> and ruled from the city of Avith. He was the one who destroyed the Midianite army in the land of Moab.</p>
1 Chronicles 1:47	<p>When Hadad died, Samlah from the city of Masrekah became king.</p>	<p>When Hadad died, Samlah from the city of Masrekah became king <b>in his place.</b></p>
1 Chronicles 1:48	<p>When Samlah died, Shaul from the city of Rehoboth on the <b>river</b> became king.</p>	<p>When Samlah died, Shaul from the city of Rehoboth-on-the-<b>River</b> became king <b>in his place.</b></p>
1 Chronicles 1:49	<p>When Shaul died, Baal-hanan son of Acbor became king.</p>	<p>When Shaul died, Baal-hanan son of Acbor became king <b>in his place.</b></p>

1 Chronicles 1:50	<p>When Baal-hanan died, Hadad became king and ruled from the city of Pau.* His wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab.</p> <p><b>1:50</b> As in many Hebrew manuscripts, some Greek manuscripts, Syriac version, and Latin Vulgate (see also Gen 36:39); most Hebrew manuscripts read <i>Pai</i>.</p>	<p>When Baal-hanan died, Hadad became king <b>in his place</b> and ruled from the city of Pau.* His wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab.</p> <p><b>1:50</b> As in many Hebrew manuscripts, some Greek manuscripts, Syriac version, and Latin Vulgate (see also Gen 36:39); most Hebrew manuscripts read <i>Pai</i>.</p>
1 Chronicles 1:54	<p>Magdiel, and Iram. These <b>were</b> the clan leaders of Edom.</p>	<p>Magdiel, and Iram. These <b>are</b> the clan leaders of Edom.</p>
1 Chronicles 4:7	<p>Helah gave birth to Zereth, Izhar, Ethnan,</p>	<p>Helah gave birth to Zereth, Izhar,* Ethnan,</p> <p><b>4:7</b> As in an alternate reading in the Masoretic Text (see also Latin Vulgate); the other alternate and the Greek version read <i>Zohar</i>.</p>
1 Chronicles 6:58	<p>Holon,* Debir,</p> <p><b>6:58</b> As in parallel text at Josh 21:15; <b>Hebrew</b> reads <i>Hilen</i>.</p>	<p>Holon,* Debir,</p> <p><b>6:58</b> As in parallel text at Josh 21:15; <b>Masoretic Text</b> reads <i>Hilez</i>; <b>other manuscripts</b> read <i>Hilen</i>.</p>
1 Chronicles 8:9	<p><b>Hodesh, his new</b> wife gave birth to Jobab, Zibia, Mesha, Malcam,</p>	<p><b>His</b> wife <b>Hodesh</b> gave birth to Jobab, Zibia, Mesha, Malcam,</p>
1 Chronicles 15:18	<p>The following men were chosen as their assistants: Zechariah, Jaaziel,* Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, and the gatekeepers—Obed-edom and Jeiel.</p> <p><b>15:18</b> Or <i>Zechariah son of Jaaziel</i>; or <i>Zechariah, Ben, Jaaziel</i>.</p>	<p>The following men were chosen as their assistants: Zechariah, Jaaziel,* Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, and the gatekeepers—Obed-edom and Jeiel.</p> <p><b>15:18</b> As in several Hebrew manuscripts and Greek version (see also parallel lists in 15:20; 16:5); <b>Masoretic Text</b> reads <i>Zechariah ben Jaaziel</i>.</p>

<p>1 Chronicles 20:3</p>	<p>He also made slaves of the people of Rabbah and forced them to labor with* saws, iron picks, and iron axes.* That is how David dealt with the people of all the Ammonite towns. Then David and all the army returned to Jerusalem.</p> <p><b>20:3a</b> Or <i>He also brought out the people of Rabbah and cut them with.</i></p> <p><b>20:3b</b> As in parallel text at 2 Sam 12:31; Hebrew reads <i>and saws.</i></p>	<p>He also made slaves of the people of Rabbah and forced them to labor with saws, iron picks, and iron axes.* That is how David dealt with the people of all the Ammonite towns. Then David and all the army returned to Jerusalem.</p> <p><b>20:3</b> As in parallel text at 2 Sam 12:31; Hebrew reads <i>and cut them with saws, iron picks, and saws.</i></p>
<p>2 Chronicles 1:17</p>	<p>At that time chariots from Egypt could be purchased for 600 pieces of silver,* and horses for 150 pieces of silver.* They were then exported to the kings of the Hittites and the kings of Aram.</p> <p><b>1:17a</b> Hebrew <i>600 shekels of silver</i>, about 15 pounds or 6.8 kilograms in weight.</p> <p><b>1:17b</b> Hebrew <i>150 shekels</i>, about 3.8 pounds or 1.7 kilograms in weight.</p>	<p>At that time chariots from Egypt could be purchased for 600 pieces of silver,* and horses for 150 pieces of silver.* They were then exported to the kings of the Hittites and the kings of Aram.</p> <p><b>1:17a</b> Hebrew <i>600 [shekels] of silver</i>, about 15 pounds or 6.8 kilograms in weight.</p> <p><b>1:17b</b> Hebrew <i>150 [shekels]</i>, about 3.8 pounds or 1.7 kilograms in weight.</p>
<p>2 Chronicles 3:4</p>	<p>The entry room at the front of the Temple was 30 feet* wide, running across the entire width of the Temple, and 30 feet* high. He overlaid the inside with pure gold.</p> <p><b>3:4a</b> Hebrew <i>20 cubits</i> [9.2 meters]; also in 3:8, 11, 13.</p> <p><b>3:4b</b> As in some Greek and Syriac manuscripts, which read <i>20 cubits</i> [9.2 meters]; Hebrew reads <i>120 cubits</i>, which is 180 feet or 55 meters.</p>	<p>The entry room at the front of the Temple was 30 feet* wide, running across the entire width of the Temple, and 30 feet* high. He overlaid the inside with pure gold.</p> <p><b>3:4a</b> Hebrew <i>20 cubits</i> [9.2 meters]; also in 3:8, 11, 13.</p> <p><b>3:4b</b> As in some Greek and Syriac manuscripts, which read <i>20 cubits</i> [9.2 meters]; Hebrew reads <i>120 [cubits]</i>, which is 180 feet or 55 meters.</p>

<p>2 Chronicles 5:9</p>	<p>These poles were so long that their ends could be seen from the Temple's main room—the Holy Place*—but not from the outside. They are still there to this day.</p> <p><b>5:9</b> As in <b>parallel text at</b> 1 Kgs 8:8; <b>Hebrew</b> reads <i>from the Ark in front of the Most Holy Place</i>.</p>	<p>These poles were so long that their ends could be seen from the Temple's main room—the Holy Place*—but not from the outside. They are still there to this day.</p> <p><b>5:9</b> As in <b>some Hebrew manuscripts and Greek version (see also</b> 1 Kgs 8:8); <b>Masoretic Text</b> reads <i>from the Ark in front of the Most Holy Place</i>.</p>
<p>2 Chronicles 9:15</p>	<p>King Solomon made 200 large shields of hammered gold, each weighing more than 15 pounds.*</p> <p><b>9:15</b> Hebrew <i>600 shekels</i> [6.8 kilograms].</p>	<p>King Solomon made 200 large shields of hammered gold, each weighing more than 15 pounds.*</p> <p><b>9:15</b> Hebrew <i>600 [shekels] of hammered gold</i> [6.8 kilograms].</p>
<p>2 Chronicles 9:16</p>	<p>He also made 300 smaller shields of hammered gold, each weighing more than 7½ pounds.* The king placed these shields in the Palace of the Forest of Lebanon.</p> <p><b>9:16</b> Hebrew <i>300 shekels</i> [3.4 kilograms].</p>	<p>He also made 300 smaller shields of hammered gold, each weighing more than 7½ pounds.* The king placed these shields in the Palace of the Forest of Lebanon.</p> <p><b>9:16</b> Hebrew <i>300 [shekels] of gold</i> [3.4 kilograms].</p>
<p>2 Chronicles 16:3</p>	<p>“Let there be a treaty between you and me like the one between your father and my father. See, I am sending you silver and gold. Break your treaty with King Baasha of Israel so that he will leave me alone.”</p>	<p>“Let there be a treaty* between you and me like the one between your father and my father. See, I am sending you silver and gold. Break your treaty with King Baasha of Israel so that he will leave me alone.”</p> <p><b>16:3</b> As in <b>Greek version; Hebrew</b> reads <i>There is a treaty</i>.</p>

<p>2 Chronicles 16:4</p>	<p>Ben-hadad agreed to King Asa's request and sent the commanders of his army to attack the towns of Israel. They conquered the towns of Ijon, Dan, Abel-beth-maacah,* and all the store cities in Naphtali.</p> <p><b>16:4</b> As in parallel text at 1 Kgs 15:20; Hebrew reads <i>Abel-maim</i>, <b>a variant spelling of</b> Abel-beth-maacah.</p>	<p>Ben-hadad agreed to King Asa's request and sent the commanders of his army to attack the towns of Israel. They conquered the towns of Ijon, Dan, Abel-beth-maacah,* and all the store cities in Naphtali.</p> <p><b>16:4</b> As in parallel text at 1 Kgs 15:20; Hebrew reads <i>Abel-maim</i>, <b>another name for</b> Abel-beth-maacah.</p>
<p>2 Chronicles 21:2</p>	<p>Jehoram's brothers—the other sons of Jehoshaphat—were Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Judah.*</p> <p><b>21:2</b> <b>Hebrew</b> <i>of Israel</i>; also in 21:4. The author of Chronicles sees Judah as representative of the true Israel. <b>See also some</b> Hebrew manuscripts, Greek and Syriac versions, and Latin Vulgate.</p>	<p>Jehoram's brothers—the other sons of Jehoshaphat—were Azariah, Jehiel, Zechariah, Azariah, Michael, and Shephatiah; all these were the sons of Jehoshaphat king of Judah.*</p> <p><b>21:2</b> <b>Masoretic Text</b> reads <i>of Israel</i>; also in 21:4. The author of Chronicles sees Judah as representative of the true Israel. <b>(Some</b> Hebrew manuscripts, Greek and Syriac versions, and Latin Vulgate <b>read of Judah.</b>)</p>
<p>2 Chronicles 22:7</p>	<p>But God had decided that this visit would be Ahaziah's downfall. While he was there, Ahaziah went out with Joram to meet Jehu <b>son</b> of Nimshi, whom the LORD had appointed to destroy the dynasty of Ahab.</p>	<p>But God had decided that this visit would be Ahaziah's downfall. While he was there, Ahaziah went out with Joram to meet Jehu <b>grandson</b> of Nimshi,* whom the LORD had appointed to destroy the dynasty of Ahab.</p> <p><b>22:7</b> <b>Hebrew</b> <i>descendant of Nimshi</i>; compare 2 Kgs 9:2, 14.</p>



<p>2 Chronicles 22:11</p>	<p>But Ahaziah's sister Jehosheba,* the daughter of King Jehoram, took Ahaziah's infant son, Joash, and stole him away from among the rest of the king's children, who were about to be killed. She put Joash and his nurse in a bedroom. In this way, Jehosheba, wife of Jehoiada the priest and sister of Ahaziah, hid the child so that Athaliah could not murder him.</p> <p><b>22:11</b> As in parallel text at 2 Kgs 11:2; Hebrew <b>omits</b> <i>Ahaziah's sister</i> and reads <i>Jehoshabeath</i> [a variant spelling of Jehosheba].</p>	<p>But Ahaziah's sister Jehosheba,* the daughter of King Jehoram, took Ahaziah's infant son, Joash, and stole him away from among the rest of the king's children, who were about to be killed. She put Joash and his nurse in a bedroom. In this way, Jehosheba, wife of Jehoiada the priest and sister of Ahaziah, hid the child so that Athaliah could not murder him.</p> <p><b>22:11</b> As in parallel text at 2 Kgs 11:2; Hebrew <b>lacks</b> <i>Ahaziah's sister</i> and reads <i>Jehoshabeath</i> [a variant spelling of Jehosheba].</p>
<p>2 Chronicles 24:16</p>	<p>He was buried among the kings in the City of David, because he had done so much good in <b>Judah*</b> for God and his Temple.</p> <p><b>24:16 Hebrew in Israel. The author of Chronicles sees Judah as representative of the true Israel.</b></p>	<p>He was buried among the kings in the City of David, because he had done so much good in <b>Israel</b> for God and his Temple.</p>
<p>2 Chronicles 26:15</p>	<p>And he <b>produced machines mounted</b> on the walls of Jerusalem, designed by experts to <b>shoot</b> arrows and <b>hurl</b> stones* from the towers and the corners of the wall. His fame spread far and wide, for the Lord gave him marvelous help, and he became very powerful.</p> <p><b>26:15</b> Or <b>to protect those who shot</b> arrows and stones.</p>	<p>And he <b>built structures</b> on the walls of Jerusalem, designed by experts to <b>protect those who shot</b> arrows and <b>hurled large</b> stones* from the towers and the corners of the wall. His fame spread far and wide, for the Lord gave him marvelous help, and he became very powerful.</p> <p><b>26:15</b> Or <b>to shoot</b> arrows and <b>hurl large</b> stones.</p>

2 Chronicles 28:19	<p>The LORD was humbling Judah because of King Ahaz of Judah,* for he had encouraged his people to sin and had been utterly unfaithful to the LORD.</p> <p><b>28:19 Hebrew</b> <i>of Israel</i>; also in 28:23, 27. The author of Chronicles sees Judah as representative of the true Israel. <b>See also some</b> Hebrew manuscripts, Greek <b>and Syriac versions, and Latin Vulgate.</b></p>	<p>The LORD was humbling Judah because of King Ahaz of Judah,* for he had encouraged his people to sin and had been utterly unfaithful to the LORD.</p> <p><b>28:19 Masoretic Text reads</b> <i>of Israel</i>; also in 28:23, 27. The author of Chronicles sees Judah as representative of the true Israel. <b>(Some Hebrew manuscripts and Greek version read of Judah.)</b></p>
2 Chronicles 31:5	<p><b>The</b> people of Israel responded <b>immediately and</b> generously by bringing the first <b>of their crops and</b> grain, new wine, olive oil, honey, and all the produce of their fields. They brought a large quantity—a tithe of all they produced.</p>	<p><b>When the</b> people of Israel <b>heard these requirements, they</b> responded generously by bringing the first <b>share of their</b> grain, new wine, olive oil, honey, and all the produce of their fields. They brought a large quantity—a tithe of all they produced.</p>
Ezra 2:31	The citizens of Elam 1,254	<p>The citizens of <b>West Elam*</b> 1,254</p> <p><b>2:31 Or of the other Elam.</b></p>
Ezra 7:12	<p><sup>12*</sup>“From Artaxerxes, the king of kings, to Ezra the priest, the teacher of the law of the God of heaven.</p> <p><b>7:12</b> The original text of 7:12-26 is in Aramaic.</p>	<p><sup>12*</sup>“From Artaxerxes, the king of kings, to Ezra the priest, the teacher of the law of the God of heaven.</p> <p><b>Greetings.</b></p> <p><b>7:12</b> The original text of 7:12-26 is in Aramaic.</p>
Ezra 8:14	From the family of Bigvai: Uthai, Zaccur, and 70 other men.	<p>From the family of Bigvai: Uthai, Zaccur,* and 70 other men.</p> <p><b>8:14 As in Greek and Syriac versions and an alternate reading of the Masoretic Text; the other alternate reads Zabbud.</b></p>
Nehemiah 7:33	The people of Nebo 52	The people of <b>West Nebo*</b> 52

		<b>7:33 Or of the other Nebo.</b>
Nehemiah 7:34	The citizens of Elam 1,254	The citizens of <b>West</b> Elam* 1,254 <b>7:34 Or of the other Elam.</b>
Nehemiah 12:23	A record of the heads of the Levite families was kept in <i>The Book of History</i> down to the days of Johanan, the grandson* of Eliashib. <b>12:23</b> Hebrew <b>son</b> ; compare 12:10-11.	A record of the heads of the Levite families was kept in <i>The Book of History</i> down to the days of Johanan, the grandson* of Eliashib. <b>12:23</b> Hebrew <b>descendant</b> ; compare 12:10-11.
Esther 3:7	So in the month of April,* during the twelfth year of King Xerxes' reign, lots were cast in Haman's presence (the lots were called purim) to determine the best day and month to take action. And the day selected was March 7, nearly a year later.* <b>3:7a</b> Hebrew <i>in the first month, the month of Nisan</i> . This month of the ancient Hebrew lunar calendar occurred within the months of April and May 474 B.C.; also see note on 2:16. <b>3:7b</b> As in <b>Greek version</b> , which reads <i>the thirteenth day of the twelfth month, the month of Adar</i> ( <b>see also 3:13</b> ). Hebrew reads <i>in the twelfth month</i> , of the ancient Hebrew lunar calendar. The date selected was March 7, 473 B.C.; also see note on 2:16.	So in the month of April,* during the twelfth year of King Xerxes' reign, lots were cast in Haman's presence (the lots were called purim) to determine the best day and month to take action. And the day selected was March 7, nearly a year later.* <b>3:7a</b> Hebrew <i>in the first month, the month of Nisan</i> . This month of the ancient Hebrew lunar calendar occurred within the months of April and May 474 B.C.; also see note on 2:16. <b>3:7b</b> As in <b>3:13</b> , which reads <i>the thirteenth day of the twelfth month, the month of Adar</i> ; Hebrew reads <i>in the twelfth month</i> , of the ancient Hebrew lunar calendar. The date selected was March 7, 473 B.C.; also see note on 2:16.
Job 1:3	He owned 7,000 sheep, 3,000 camels, 500 teams of oxen, and 500 female donkeys, <b>and he employed</b> many servants. He was, in fact, the richest person in that entire area.	He owned 7,000 sheep, 3,000 camels, 500 teams of oxen, and 500 female donkeys. <b>He also had</b> many servants. He was, in fact, the richest person in that entire area.

Job 13:15	God might kill me, but I have no other hope. I am going to argue my case with him.	God might kill me, but I have no other hope.* I am going to argue my case with him.  <b>13:15 An alternate reading in the Masoretic Text reads <i>God might kill me, but I hope in him.</i></b>
Psalm 8:4	what are <b>people</b> that you should think about them, / <b>mere mortals</b> that you should care for them?*	what are <b>mere mortals</b> that you should think about them, / <b>human beings</b> that you should care for them?*
Psalm 16:1	<i>A psalm of David.</i>  <sup>1</sup> Keep me safe, O God, / for I have come to you for refuge.	<i>A psalm* of David.</i>  <sup>1</sup> Keep me safe, O God, / for I have come to you for refuge.  <b>16:TITLE Hebrew <i>miktam</i>. This may be a literary or musical term.</b>
Psalm 47:7	<sup>7</sup> For God is the King over all the earth. / Praise him with a psalm!	<sup>7</sup> For God is the King over all the earth. / Praise him with a psalm.*  <b>47:7 Hebrew <i>maskil</i>. This may be a literary or musical term.</b>
Psalm 53:1	<i>For the choir director: A meditation; a psalm* of David.</i>  <sup>1</sup> Only fools say in their hearts, / "There is no God." / They are corrupt, and their actions are evil; / not one of them does good!  <b>53:TITLE Hebrew <i>maskil</i>. This may be a literary or musical term.</b>	<i>For the choir director: A meditation; a psalm* of David.</i>  <sup>1</sup> Only fools say in their hearts, / "There is no God." / They are corrupt, and their actions are evil; / not one of them does good!  <b>53:TITLE Hebrew <i>According to mahalath; a maskil</i>. These may be literary or musical terms.</b>

<p>Psalm 56:1</p>	<p><i>For the choir director: A psalm of David, regarding the time the Philistines seized him in Gath. To be sung to the tune "Dove on Distant Oaks."</i></p> <p><sup>1</sup>O God, have mercy on me, / for people are hounding me. / My foes attack me all day long.</p>	<p><i>For the choir director: A psalm* of David, regarding the time the Philistines seized him in Gath. To be sung to the tune "Dove on Distant Oaks."</i></p> <p><sup>1</sup>O God, have mercy on me, / for people are hounding me. / My foes attack me all day long.</p> <p><b>56:TITLE Hebrew miktam. This may be a literary or musical term.</b></p>
<p>Psalm 57:1</p>	<p><i>For the choir director: A psalm of David, regarding the time he fled from Saul and went into the cave. To be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Have mercy on me, O God, have mercy! / I look to you for protection. / I will hide beneath the shadow of your wings / until the danger passes by.</p>	<p><i>For the choir director: A psalm* of David, regarding the time he fled from Saul and went into the cave. To be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Have mercy on me, O God, have mercy! / I look to you for protection. / I will hide beneath the shadow of your wings / until the danger passes by.</p> <p><b>57:TITLE Hebrew miktam. This may be a literary or musical term.</b></p>
<p>Psalm 57:2</p>	<p>I cry out to God Most High,* / to God who will fulfill his purpose for me.</p> <p><b>57:2</b> Hebrew <i>EI</i>-Elyon.</p>	<p>I cry out to God Most High,* / to God who will fulfill his purpose for me.</p> <p><b>57:2</b> Hebrew <i>Elohim</i>-Elyon.</p>
<p>Psalm 58:1</p>	<p><i>For the choir director: A psalm of David, to be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Justice—do you rulers* know the meaning of the word? / Do you judge the people fairly?</p> <p><b>58:1</b> Or <i>you gods</i>.</p>	<p><i>For the choir director: A psalm* of David, to be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Justice—do you rulers* know the meaning of the word? / Do you judge the people fairly?</p> <p><b>58:TITLE Hebrew miktam. This may be a literary or musical term.</b></p>

		<b>58:1</b> Or you gods.
Psalm 59:1	<p><i>For the choir director: A psalm of David, regarding the time Saul sent soldiers to watch David's house in order to kill him. To be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Rescue me from my enemies, O God. / Protect me from those who have come to destroy me.</p>	<p><i>For the choir director: A psalm* of David, regarding the time Saul sent soldiers to watch David's house in order to kill him. To be sung to the tune "Do Not Destroy!"</i></p> <p><sup>1</sup>Rescue me from my enemies, O God. / Protect me from those who have come to destroy me.</p> <p><b>59:TITLE Hebrew <i>miktam</i>. This may be a literary or musical term.</b></p>
Psalm 60:1	<p><i>For the choir director: A psalm of David useful for teaching, regarding the time David fought Aram-naharaim and Aram-zobah, and Joab returned and killed 12,000 Edomites in the Valley of Salt. To be sung to the tune "Lily of the Testimony."</i></p> <p><sup>1</sup>You have rejected us, O God, and broken our defenses. / You have been angry with us; now restore us to your favor.</p>	<p><i>For the choir director: A psalm* of David useful for teaching, regarding the time David fought Aram-naharaim and Aram-zobah, and Joab returned and killed 12,000 Edomites in the Valley of Salt. To be sung to the tune "Lily of the Testimony."</i></p> <p><sup>1</sup>You have rejected us, O God, and broken our defenses. / You have been angry with us; now restore us to your favor.</p> <p><b>60:TITLE Hebrew <i>miktam</i>. This may be a literary or musical term.</b></p>
Psalm 72:5	<p>May they fear you as long as the sun shines, / as long as the moon remains in the sky. / Yes, forever!</p>	<p>May they fear you* as long as the sun shines, / as long as the moon remains in the sky. / Yes, forever!</p> <p><b>72:5 Greek version reads <i>May they endure</i>.</b></p>

Psalm 100:3	<sup>3</sup> Acknowledge that the LORD is God! / He made us, and we are his. / We are his people, the sheep of his pasture.	<sup>3</sup> Acknowledge that the LORD is God! / He made us, and we are his.* / We are his people, the sheep of his pasture.  <b>100:3 As in an alternate reading in the Masoretic Text; the other alternate and some ancient versions read <i>and not we ourselves</i>.</b>
Psalm 144:3	<sup>3</sup> O Lord, <b>who are we</b> that you should notice <b>us</b> , / mere mortals that you should <b>care for us</b> ? / <sup>4</sup> For <b>we</b> are like a breath of air; / <b>our</b> days are like a passing shadow.	<sup>3</sup> O Lord, <b>what are human beings</b> that you should notice <b>them</b> , / mere mortals that you should <b>think about them</b> ? / <sup>4</sup> For <b>they</b> are like a breath of air; / <b>their</b> days are like a passing shadow.
Proverbs 8:16	Rulers lead with my help, / and nobles make righteous judgments.	Rulers lead with my help, / and nobles make righteous judgments.*  <b>8:16 Some Hebrew manuscripts and Greek version read <i>and nobles are judges over the earth</i>.</b>
Proverbs 16:33	We may throw the dice, but the Lord determines how they fall.	We may throw the dice,* but the Lord determines how they fall.  <b>16:33 Hebrew <i>We may cast lots</i>.</b>
Proverbs 18:18	<b>Casting lots</b> can end arguments; it settles disputes between powerful opponents.	<b>Flipping a coin*</b> can end arguments; it settles disputes between powerful opponents.  <b>18:18 Hebrew <i>Casting lots</i>.</b>
Proverbs 20:16	Get security from someone who guarantees a stranger's debt. / Get a deposit if he does it for foreigners.*  <b>20:16 An alternate reading in the Hebrew text is <i>for a promiscuous woman</i>.</b>	Get security from someone who guarantees a stranger's debt. / Get a deposit if he does it for foreigners.*  <b>20:16 An alternate reading in the Masoretic Text is <i>for a promiscuous woman</i>.</b>

Proverbs 25:20	Singing cheerful songs to a person with a heavy heart / is like taking someone's coat in cold weather / or pouring vinegar in a wound.	Singing cheerful songs to a person with a heavy heart / is like taking someone's coat in cold weather / or pouring vinegar in a wound.*  <b>25:20 As in Greek version; Hebrew reads pouring vinegar on soda.</b>
Ecclesiastes 5:1-2	<sup>1</sup> As you enter the house of God, keep your ears open and your mouth shut. It is evil to make mindless offerings to God. <sup>2</sup> Don't make rash promises, and don't be hasty in bringing matters before God. After all, God is in heaven, and you are here on earth. So let your words be few.	<sup>1</sup> *As you enter the house of God, keep your ears open and your mouth shut. It is evil to make mindless offerings to God. <sup>2</sup> *Don't make rash promises, and don't be hasty in bringing matters before God. After all, God is in heaven, and you are here on earth. So let your words be few.  <b>5:1 Verse 5:1 is numbered 4:17 in Hebrew text.</b>  <b>5:2 Verses 5:2-20 are numbered 5:1-19 in Hebrew text.</b>
Song 6:11	<sup>11</sup> I went down to the grove of walnut trees / and out to the valley to see the new spring growth, / to see whether the grapevines had budded / or the pomegranates were in bloom.	<b>Young Woman</b>  <sup>11</sup> I went down to the grove of walnut trees / and out to the valley to see the new spring growth, / to see whether the grapevines had budded / or the pomegranates were in bloom.
Song 6:12	Before I realized it, <b>I found myself in the royal chariot with my beloved.*</b>  <b>6:12 Or among the royal chariots of my people, or among the chariots of Amminadab.</b> The meaning of the Hebrew is uncertain.	Before I realized it, <b>my strong desires had taken me to the chariot of a noble man.*</b>  <b>6:12 Or to the royal chariots of my people, or to the chariots of Amminadab.</b> The meaning of the Hebrew is uncertain.
Isaiah 33:10	But the Lord says: "I will stand up / <b>and</b> show my power and might.	But the Lord says: " <b>Now</b> I will stand up. / <b>Now I will</b> show my power and might.



Isaiah 60:11	Your gates will stay open <b>around the clock</b> / to receive the wealth of many lands. / The kings of the world will be led as captives / in a victory procession.	Your gates will stay open <b>day and night</b> / to receive the wealth of many lands. / The kings of the world will be led as captives / in a victory procession.
Isaiah 64:1	<p><sup>1</sup>* Oh, that you would burst from the heavens and come down! / How the mountains would quake in your presence!</p> <p><b>64:1 Verse 64:1 is numbered 63:20 in Hebrew text.</b></p>	<p><sup>1</sup>* Oh, that you would burst from the heavens and come down! / How the mountains would quake in your presence!</p> <p><b>64:1 In the Hebrew text this verse is included in 63:19.</b></p>
Isaiah 64:4	For since the world began, / no ear has heard, / and no eye has seen a God like you, / who works for those who wait for him!	For since the world began, / no ear has heard / and no eye has seen a God like you, / who works for those who wait for him!
Isaiah 65:2	<p><sup>1</sup>The LORD says, / "I was ready to respond, but no one asked for help. / I was ready to be found, but no one was looking for me. / I said, 'Here I am, here I am!' / to a nation that did not call on my name.* / <sup>2</sup>All day long I opened my arms to a rebellious people.* / But they follow their own evil paths / and their own crooked schemes.</p> <p><b>65:1</b> Or to a nation that did not bear my name.</p> <p><b>65:1-2</b> Greek version reads <i>I was found by people who were not looking for me. / I showed myself to those who were not asking for me. / All day long I opened my arms to them, / but they were disobedient and rebellious.</i> Compare Rom 10:20.</p>	<p><sup>1</sup>The LORD says, / "I was ready to respond, but no one asked for help. / I was ready to be found, but no one was looking for me. / I said, 'Here I am, here I am!' / to a nation that did not call on my name.* / <sup>2</sup>All day long I opened my arms to a rebellious people.* / But they follow their own evil paths / and their own crooked schemes.</p> <p><b>65:1</b> Or <i>to a nation that did not bear my name.</i></p> <p><b>65:1-2</b> Greek version reads <i>I was found by people who were not looking for me. / I showed myself to those who were not asking for me. / All day long I opened my arms to them, / but they were disobedient and rebellious.</i> Compare Rom 10:20-<b>21</b>.</p>

Jeremiah 6:27	<p>“Jeremiah, I have made you a tester of metals,* / that you may determine the quality of my people.</p> <p><b>6:27</b> As in Greek version; Hebrew reads <i>of metals in my people a fortress</i>.</p>	<p>“Jeremiah, I have made you a tester of metals,* / that you may determine the quality of my people.</p> <p><b>6:27</b> As in Greek version; Hebrew reads <i>a tester of my people a fortress</i>.</p>
Jeremiah 16:7	<p>No one will offer a meal to comfort those who mourn <b>at</b> the dead—not even at the death of a mother or father. No one will send a cup of wine to console them.</p>	<p>No one will offer a meal to comfort those who mourn <b>for</b> the dead—not even at the death of a mother or father. No one will send a cup of wine to console them.</p>
Jeremiah 23:39	<p>I will forget you completely. I will expel you from my presence, along with this city that I gave to you and your ancestors.</p>	<p>I will forget you completely.* I will expel you from my presence, along with this city that I gave to you and your ancestors.</p> <p><b>23:39</b> Some Hebrew manuscripts and Greek version read <i>I will surely lift you up</i>.</p>
Jeremiah 27:2	<p>This is what the LORD said to me: “Make a yoke, and fasten it on your neck with leather <b>thongs</b>.</p>	<p>This is what the LORD said to me: “Make a yoke, and fasten it on your neck with leather <b>straps</b>.</p>
Jeremiah 31:22	<p>How long will you wander, / my wayward daughter? / For the LORD will cause something new to happen— / Israel will embrace her God.*”</p> <p><b>31:22</b> Hebrew <i>a woman will court a suitor</i>.</p>	<p>How long will you wander, / my wayward daughter? / For the LORD will cause something new to happen— / Israel will embrace her God.*”</p> <p><b>31:22</b> Hebrew <i>a woman will surround a man</i>.</p>
Ezekiel 16:57	<p>But now your greater wickedness has been exposed to all the world, and you are the one who is scorned—by Edom* and all her neighbors and by Philistia.</p> <p><b>16:57</b> Many ancient manuscripts read <i>Aram</i>.</p>	<p>But now your greater wickedness has been exposed to all the world, and you are the one who is scorned—by Edom* and all her neighbors and by Philistia.</p> <p><b>16:57</b> As in many Hebrew manuscripts and Syriac version;</p>

		<b>Masoretic Text reads <i>Aram</i>.</b>
Ezekiel 18:17	He helps the poor, does not lend money at interest, and obeys all my regulations and decrees. Such a person will not die because of his father's sins; he will surely live.	He helps the poor,* does not lend money at interest, and obeys all my regulations and decrees. Such a person will not die because of his father's sins; he will surely live.  <b>18:17 Greek version reads <i>He refuses to do evil</i>.</b>
Ezekiel 24:24	Ezekiel is an example for you; you will do just as he has done. And when that time comes, you will know that I am the LORD."	Ezekiel is an example for you; you will do just as he has done. And when that time comes, you will know that I am the <b>Sovereign</b> LORD."
Ezekiel 27:14	"From <b>Togarmah</b> came riding horses, chariot horses, and mules, all in exchange for your goods.	"From <b>Beth-togarmah</b> came riding horses, chariot horses, and mules, all in exchange for your goods.
Ezekiel 37:26	And I will make a covenant of peace with them, an everlasting covenant. I will give them their land and increase their numbers,* and I will put my Temple among them forever.  <b>37:26</b> Hebrew reads <i>I will give them and increase their numbers</i> ; Greek version <b>omits</b> the entire phrase.	And I will make a covenant of peace with them, an everlasting covenant. I will give them their land and increase their numbers,* and I will put my Temple among them forever.  <b>37:26</b> Hebrew reads <i>I will give them and increase their numbers</i> ; Greek version <b>lacks</b> the entire phrase.
Ezekiel 39:26	They will accept responsibility for their past shame and unfaithfulness after they come home to live in peace in their own land, with no one to bother them.	They will accept responsibility for* their past shame and unfaithfulness after they come home to live in peace in their own land, with no one to bother them.  <b>39:26 A few Hebrew manuscripts read <i>They will forget</i>.</b>

Ezekiel 40:14	<p>He measured the dividing walls all along the inside of the gateway up to the entry room of the gateway; this distance was 105 feet.*</p> <p><b>40:14</b> Hebrew <i>60 cubits</i> [31.8 meters]. The meaning of the Hebrew in this verse is uncertain.</p>	<p>He measured the dividing walls all along the inside of the gateway up to the entry room of the gateway; this distance was 105 feet.*</p> <p><b>40:14</b> Hebrew <i>60 cubits</i> [31.8 meters]. <b>Greek version reads 20 cubits [35 feet or 10.6 meters]</b>. The meaning of the Hebrew in this verse is uncertain.</p>
Ezekiel 40:30	<p>(The entry rooms of the gateways leading into the inner courtyard were 14 feet* across and 43¾ feet wide.)</p> <p><b>40:30</b> As in 40:9, which reads <i>8 cubits</i> [14 feet or 4.2 meters]; here the Hebrew reads <i>5 cubits</i> [8¾ feet or 2.7 meters]. Some Hebrew manuscripts and the Greek version <b>omit</b> this entire verse.</p>	<p>(The entry rooms of the gateways leading into the inner courtyard were 14 feet* across and 43¾ feet wide.)</p> <p><b>40:30</b> As in 40:9, which reads <i>8 cubits</i> [14 feet or 4.2 meters]; here the Hebrew reads <i>5 cubits</i> [8¾ feet or 2.7 meters]. Some Hebrew manuscripts and the Greek version <b>lack</b> this entire verse.</p>
Ezekiel 40:48	<p>Then he brought me to the entry room of the Temple. He measured the walls on either side of the opening to the entry room, and they were 8¾ feet thick. The entrance itself was 24½ feet* wide, and the walls on each side of the entrance were an additional 5¼ feet* long.</p> <p><b>40:48a</b> Hebrew <i>14 cubits</i> [7.4 meters].</p> <p><b>40:48b</b> Hebrew <i>3 cubits</i> [1.6 meters].</p>	<p>Then he brought me to the entry room of the Temple. He measured the walls on either side of the opening to the entry room, and they were 8¾ feet thick. The entrance itself was 24½ feet wide, and the walls on each side of the entrance were an additional 5¼ feet long.*</p> <p><b>40:48</b> As in Greek version, which reads <i>The entrance was 14 cubits [7.4 meters] wide, and the walls of the entrance were 3 cubits [1.6 meters] on each side</i>; Hebrew lacks <i>14 cubits wide, and the walls of the entrance were</i>.</p>

<p>Ezekiel 42:2</p>	<p>This structure, whose entrance opened toward the north, was 175 feet long and 87½ feet wide.*</p> <p><b>42:2 Hebrew 100 cubits [53 meters] long and 50 cubits [26.5 meters] wide.</b></p>	<p>This structure, whose entrance opened toward the north, was 175 feet* long and 87½ feet* wide.</p> <p><b>42:2a Hebrew 100 cubits [53 meters]; also in 42:8.</b></p> <p><b>42:2b Hebrew 50 cubits [26.5 meters]; also in 42:7, 8.</b></p>
<p>Ezekiel 42:3</p>	<p>One block of rooms overlooked the 35-foot* width of the inner courtyard. Another block of rooms looked out onto the pavement of the outer courtyard. The two blocks were built three levels high and stood across from each other.</p> <p><b>42:3 Hebrew 20 cubits [10.6 meters].</b></p>	<p>One block of rooms overlooked the 35-foot* width of the inner courtyard. Another block of rooms looked out onto the pavement of the outer courtyard. The two blocks were built three levels high and stood across from each other.</p> <p><b>42:3 Hebrew 20-cubit [10.6-meter].</b></p>
<p>Ezekiel 42:4</p>	<p>Between the two blocks of rooms ran a walkway 17½ feet* wide. It extended the entire 175 feet* of the complex, and all the doors faced north.</p> <p><b>42:4a Hebrew 10 cubits [5.3 meters].</b></p> <p><b>42:4b Hebrew 100 cubits [53 meters]; also in 42:8.</b></p>	<p>Between the two blocks of rooms ran a walkway 17½ feet* wide. It extended the entire 175 feet of the complex,* and all the doors faced north.</p> <p><b>42:4a Hebrew 10 cubits [5.3 meters].</b></p> <p><b>42:4b As in Greek and Syriac versions, which read <i>Its length was 100 cubits [53 meters]; Hebrew reads and a passage 1 cubit [18 inches or 53 centimeters] wide.</i></b></p>
<p>Ezekiel 42:7</p>	<p>There was an outer wall that separated the rooms from the outer courtyard; it was 87½ feet* long.</p> <p><b>42:7 Hebrew 50 cubits [26.5 meters]; also in 42:8.</b></p>	<p>There was an outer wall that separated the rooms from the outer courtyard; it was 87½ feet long.</p>

Ezekiel 45:1	<p>“When you divide the land among the tribes of Israel, you must set aside a section for the LORD as his holy portion. This piece of land will be 8½ miles long and 6½ miles wide.* The entire area will be holy.</p> <p><b>45:1 Reflecting the</b> Greek version, which reads <i>25,000 cubits</i> [13.3 kilometers] <i>long and 20,000 cubits</i> [10.6 kilometers] <i>wide</i>; Hebrew reads <i>25,000 cubits long and 10,000 cubits</i> [3½ miles or 5.3 kilometers] <i>wide</i>. Compare 45:3, 5; 48:9.</p>	<p>“When you divide the land among the tribes of Israel, you must set aside a section for the LORD as his holy portion. This piece of land will be 8½ miles long and 6½ miles wide.* The entire area will be holy.</p> <p><b>45:1 As in</b> Greek version, which reads <i>25,000 cubits</i> [13.3 kilometers] <i>long and 20,000 cubits</i> [10.6 kilometers] <i>wide</i>; Hebrew reads <i>25,000 cubits long and 10,000 cubits</i> [3½ miles or 5.3 kilometers] <i>wide</i>. Compare 45:3, 5; 48:9.</p>
Ezekiel 48:9	<p>“The area set aside for the LORD’s Temple will be 8½ miles long and 6½ miles wide.*</p> <p><b>48:9 Reflecting</b> one Greek manuscript and the Greek reading in 45:1: <i>25,000 cubits</i> [13.3 kilometers] <i>long and 20,000 cubits</i> [10.6 kilometers] <i>wide</i>; Hebrew reads <i>25,000 cubits long and 10,000 cubits</i> [3½ miles or 5.3 kilometers] <i>wide</i>. Similarly in 48:13b. Compare 45:1-5; 48:10-13.</p>	<p>“The area set aside for the LORD’s Temple will be 8½ miles long and 6½ miles wide.*</p> <p><b>48:9 As in</b> one Greek manuscript and the Greek reading in 45:1: <i>25,000 cubits</i> [13.3 kilometers] <i>long and 20,000 cubits</i> [10.6 kilometers] <i>wide</i>; Hebrew reads <i>25,000 cubits long and 10,000 cubits</i> [3½ miles or 5.3 kilometers] <i>wide</i>. Similarly in 48:13b. Compare 45:1-5; 48:10-13.</p>
Daniel 1:2	<p>The <b>LORD</b> gave him victory over King Jehoiakim of Judah and permitted him to take some of the sacred objects from the Temple of God. So Nebuchadnezzar took them back to the land of Babylonia* and placed them in the treasure-house of his god.</p> <p><b>1:2</b> Hebrew <i>the land of Shinar</i>.</p>	<p>The <b>Lord</b> gave him victory over King Jehoiakim of Judah and permitted him to take some of the sacred objects from the Temple of God. So Nebuchadnezzar took them back to the land of Babylonia* and placed them in the treasure-house of his god.</p> <p><b>1:2</b> Hebrew <i>the land of Shinar</i>.</p>
Daniel 2:47	<p>The king said to Daniel, “Truly, your God is the greatest of gods, the <b>LORD</b> over kings, a revealer of mysteries, for you have been able to reveal this</p>	<p>The king said to Daniel, “Truly, your God is the greatest of gods, the <b>Lord</b> over kings, a revealer of mysteries, for you have been able to reveal this</p>

	secret.”	secret.”
Daniel 5:23	For you have proudly defied the <b>LORD</b> of heaven and have had these cups from his Temple brought before you. You and your nobles and your wives and concubines have been drinking wine from them while praising gods of silver, gold, bronze, iron, wood, and stone—gods that neither see nor hear nor know anything at all. But you have not honored the God who gives you the breath of life and controls your destiny!	For you have proudly defied the <b>Lord</b> of heaven and have had these cups from his Temple brought before you. You and your nobles and your wives and concubines have been drinking wine from them while praising gods of silver, gold, bronze, iron, wood, and stone—gods that neither see nor hear nor know anything at all. But you have not honored the God who gives you the breath of life and controls your destiny!
Daniel 9:3	So I turned to the <b>LORD</b> God and pleaded with him in prayer and fasting. I also wore rough burlap and sprinkled myself with ashes.	So I turned to the <b>Lord</b> God and pleaded with him in prayer and fasting. I also wore rough burlap and sprinkled myself with ashes.
Hosea 3:2	So I bought her back for fifteen pieces of silver* and five bushels of barley and a measure of wine.*  <b>3:2a</b> Hebrew <i>15 shekels of silver</i> , about 6 ounces or 171 grams in weight.  <b>3:2b</b> As in Greek version, which reads <i>a homer of barley and a <b>measure</b> of wine</i> ; Hebrew reads <i>a homer</i> [5 bushels or 182 liters] <i>of barley and a lethech</i> [2.5 bushels or 91 liters] <i>of barley</i> .	So I bought her back for fifteen pieces of silver* and five bushels of barley and a measure of wine.*  <b>3:2a</b> Hebrew <i>15 shekels of silver</i> , about 6 ounces or 171 grams in weight.  <b>3:2b</b> As in Greek version, which reads <i>a homer of barley and a <b>wineskin full</b> of wine</i> ; Hebrew reads <i>a homer</i> [5 bushels or 182 liters] <i>of barley and a lethech</i> [2.5 bushels or 91 liters] <i>of barley</i> .
Hosea 6:6	I want you to show love,* / not offer sacrifices. / I want you to know me* / more than I want burnt offerings.  <b>6:6a</b> Greek version <b>reads to show mercy</b> . Compare Matt 9:13; 12:7.	I want you to show love,* / not offer sacrifices. / I want you to know me* / more than I want burnt offerings.  <b>6:6a</b> Greek version <b>translates this Hebrew term as to show mercy</b> .

	<b>6:6b</b> Hebrew <i>to know God</i> .	Compare Matt 9:13; 12:7.  <b>6:6b</b> Hebrew <i>to know God</i> .
Hosea 10:5	The people of Samaria tremble in fear / for what might happen to their calf idol at Beth-aven.* / The people mourn and the priests wail, / because its glory will be stripped away.*  <b>10:5a</b> <i>Beth-aven</i> means “house of wickedness”; it is being used as another name for Bethel, which means “house of God.”  <b>10:5b</b> Or <i>because it</i> will be taken away into exile.	The people of Samaria tremble in fear / for what might happen to their calf idol at Beth-aven.* / The people mourn and the priests wail, / because its glory will be stripped away.*  <b>10:5a</b> <i>Beth-aven</i> means “house of wickedness”; it is being used as another name for Bethel, which means “house of God.”  <b>10:5b</b> Or will be taken away into exile.
Hosea 13:16	<sup>16</sup> The people of Samaria / must bear the consequences of their guilt / because they rebelled against their God. / They will be killed by an invading army, / their little ones dashed to death against the ground, / their pregnant women ripped open by swords.”	<sup>16*</sup> The people of Samaria / must bear the consequences of their guilt / because they rebelled against their God. / They will be killed by an invading army, / their little ones dashed to death against the ground, / their pregnant women ripped open by swords.”  <b>13:16 Verse 16 is numbered 14:1 in Hebrew text.</b>
Hosea 14:1	<sup>1</sup> Return, O Israel, to the LORD your God, / for your sins have brought you down.	<sup>1*</sup> Return, O Israel, to the LORD your God, / for your sins have brought you down.  <b>14:1 Verses 14:1-9 are numbered 14:2-10 in Hebrew text.</b>



Hosea 14:2	Bring your confessions, and return to the LORD. / Say to him, / “Forgive all our sins and graciously receive us, / so that we may offer you our praises.	Bring your confessions, and return to the LORD. / Say to him, / “Forgive all our sins and graciously receive us, / so that we may offer you our praises.*  <b>14:2 As in Greek and Syriac versions, which read <i>may repay the fruit of our lips</i>; Hebrew reads <i>may repay the bulls of our lips</i>.</b>
Joel 3:3	They <b>cast lots</b> to decide which of my people / would be their slaves. / They traded boys to obtain prostitutes / and sold girls for enough wine to get drunk.	They <b>threw dice*</b> to decide which of my people / would be their slaves. / They traded boys to obtain prostitutes / and sold girls for enough wine to get drunk.  <b>3:3 Hebrew <i>They cast lots</i>.</b>
Amos 1:2	This is what he saw and heard:  “The <b>Lord roars from his Temple on Mount Zion</b> ; / <b>his voice thunders</b> from Jerusalem! / <b>Suddenly, the</b> lush pastures of the shepherds dry up. / <b>All</b> the grass on Mount Carmel <b>withers</b> and <b>dies</b> .”	This is what he saw and heard:  “The <b>LORD's voice will roar from Zion</b> / <b>and thunder</b> from Jerusalem! / <b>The</b> lush pastures of the shepherds <b>will</b> dry up; / the grass on Mount Carmel <b>will wither</b> and <b>die</b> .”
Amos 2:8	At their religious festivals, / they lounge in clothing their debtors put up as security. / In the house of their <b>god</b> , / they drink wine bought with unjust fines.	At their religious festivals, / they lounge in clothing their debtors put up as security. / In the house of their <b>gods,*</b> / they drink wine bought with unjust fines.  <b>2:8 Or <i>their God</i>.</b>

Amos 3:12	<p>This is what the LORD says: / “A shepherd who tries to rescue a sheep from a lion’s mouth / will recover only two legs or a piece of an ear. / So it will be for the Israelites in Samaria lying on luxurious beds, / and for the people of Damascus reclining on couches.*</p> <p><b>3:12 Or So it will be when the Israelites in Samaria are rescued / with only a broken bed and a tattered pillow.</b></p>	<p>This is what the LORD says: / “A shepherd who tries to rescue a sheep from a lion’s mouth / will recover only two legs or a piece of an ear. / So it will be for the Israelites in Samaria lying on luxurious beds, / and for the people of Damascus reclining on couches.*</p> <p><b>3:12 The meaning of the Hebrew in this sentence is uncertain.</b></p>
Obadiah 1:4	<p>But even if you <b>soared</b> as high as eagles / and <b>built</b> your nest among the stars, / I <b>would</b> bring you crashing down,” / says the LORD.</p>	<p>But even if you <b>soar</b> as high as eagles / and <b>build</b> your nest among the stars, / I <b>will</b> bring you crashing down,” / says the LORD.</p>
Micah 1:2	<p>Attention! Let all the people of the world listen! / Let the earth and everything in it hear. / The Sovereign LORD is making accusations against you; / the <b>LORD</b> speaks from his holy Temple.</p>	<p>Attention! Let all the people of the world listen! / Let the earth and everything in it hear. / The Sovereign LORD is making accusations against you; / the <b>Lord</b> speaks from his holy Temple.</p>
Nahum 1:2	<p>The Lord is a jealous God, filled with vengeance and <b>wrath</b>. / He takes revenge on all who oppose him / and continues to rage against his enemies!</p>	<p>The Lord is a jealous God, filled with vengeance and <b>rage</b>. / He takes revenge on all who oppose him / and continues to rage against his enemies!</p>
Nahum 2:3	<p>Shields flash red in the sunlight! / See the scarlet uniforms of the valiant troops! / Watch as their glittering chariots move into position, / with a forest of spears waving above them.</p>	<p>Shields flash red in the sunlight! / See the scarlet uniforms of the valiant troops! / Watch as their glittering chariots move into position, / with a forest of spears waving above them.*</p> <p><b>2:3 Greek and Syriac versions read into position, / the horses whipped into a frenzy.</b></p>

Nahum 3:10	Yet Thebes fell, and her people were led away as captives. Her babies were dashed to death against the stones of the streets. Soldiers <b>cast lots</b> to get Egyptian officers as servants. All their leaders were bound in chains.	Yet Thebes fell, and her people were led away as captives. Her babies were dashed to death against the stones of the streets. Soldiers <b>threw dice*</b> to get Egyptian officers as servants. All their leaders were bound in chains.  <b>3:10 Hebrew They cast lots.</b>
Habakkuk 2:16	But soon it will be your turn to be disgraced. / Come, drink and be exposed! / Drink from the cup of the LORD's judgment, / and all your glory will be turned to shame.	But soon it will be your turn to be disgraced. / Come, drink and be exposed!* / Drink from the cup of the LORD's judgment, / and all your glory will be turned to shame.  <b>2:16 Dead Sea Scrolls and Greek and Syriac versions read and stagger!</b>
Haggai 1:14	So the Lord sparked the enthusiasm of Zerubbabel son of Shealtiel, governor of Judah, and the enthusiasm of Jeshua son of Jehozadak, the high priest, and the enthusiasm of the whole remnant of God's people. They began <b>rebuilding</b> the house of their God, the Lord of Heaven's Armies,	So the Lord sparked the enthusiasm of Zerubbabel son of Shealtiel, governor of Judah, and the enthusiasm of Jeshua son of Jehozadak, the high priest, and the enthusiasm of the whole remnant of God's people. They began <b>to work on</b> the house of their God, the Lord of Heaven's Armies,
Haggai 2:18	"Think about this eighteenth day of December, the day* when the <b>rebuilding</b> of the Lord's Temple <b>began</b> . Think carefully.  <b>2:18</b> Or <i>On this eighteenth day of December, think about the day.</i>	"Think about this eighteenth day of December, the day* when the <b>foundation</b> of the Lord's Temple <b>was laid</b> . Think carefully.  <b>2:18</b> Or <i>On this eighteenth day of December, think about the day.</i>
Matthew 4:8	Next the devil took him to the peak of a very high mountain and showed him the kingdoms of the world and <b>all</b> their glory.	Next the devil took him to the peak of a very high mountain and showed him <b>all</b> the kingdoms of the world and their glory.

Matthew 5:11	<p>“God blesses you when people mock you and persecute you and lie about you* and say all sorts of evil things against you because you are my followers.</p> <p><b>5:11</b> Some manuscripts <b>omit</b> <i>and lie about you</i>.</p>	<p>“God blesses you when people mock you and persecute you and lie about you* and say all sorts of evil things against you because you are my followers.</p> <p><b>5:11</b> Some manuscripts <b>do not include</b> <i>and lie about you</i>.</p>
Matthew 5:23	<p>“So if you are presenting a sacrifice at the altar in the Temple and you suddenly remember that someone has something against you,</p>	<p>“So if you are presenting a sacrifice* at the altar in the Temple and you suddenly remember that someone has something against you,</p> <p><b>5:23</b> <i>Greek gift; also in 5:24.</i></p>
Matthew 7:26	<p>But anyone who hears my teaching and <b>ignores</b> it is foolish, like a person who builds a house on sand.</p>	<p>But anyone who hears my teaching and <b>doesn't obey</b> it is foolish, like a person who builds a house on sand.</p>
Matthew 8:26	<p>Jesus responded, “Why are you afraid? You have so little faith!” Then he got up and rebuked the wind and waves, and suddenly <b>all was</b> calm.</p>	<p>Jesus responded, “Why are you afraid? You have so little faith!” Then he got up and rebuked the wind and waves, and suddenly <b>there was a great</b> calm.</p>
Matthew 11:12	<p>And from the time John the Baptist began preaching until now, the Kingdom of Heaven has been forcefully advancing, and violent people are attacking it.*</p> <p><b>11:12</b> Or <b><i>until now, eager multitudes have been pressing into the Kingdom of Heaven.</i></b></p>	<p>And from the time John the Baptist began preaching until now, the Kingdom of Heaven has been forcefully advancing,* and violent people are attacking it.</p> <p><b>11:12</b> Or <b><i>the Kingdom of Heaven has suffered from violence.</i></b></p>
Matthew 12:4	<p>He went into the house of God, and <b>they</b> broke the law by eating the sacred loaves of bread that only the priests are allowed to eat.</p>	<p>He went into the house of God, and <b>he and his companions</b> broke the law by eating the sacred loaves of bread that only the priests are allowed to eat.</p>

Matthew 12:31	“ <b>Every</b> sin and blasphemy can be forgiven—except blasphemy against the Holy Spirit, which will never be forgiven.	“ <b>So I tell you, every</b> sin and blasphemy can be forgiven—except blasphemy against the Holy Spirit, which will never be forgiven.
Matthew 15:2	<sup>1</sup> Some Pharisees and teachers of religious law now arrived from Jerusalem to see Jesus. <sup>2</sup> “Why do your disciples disobey our age-old tradition?” <b>they demanded. “They</b> ignore our tradition of ceremonial hand washing before they eat.”	<sup>1</sup> Some Pharisees and teachers of religious law now arrived from Jerusalem to see Jesus. <b>They asked him,</b> <sup>2</sup> “Why do your disciples disobey our age-old tradition? <b>For they</b> ignore our tradition of ceremonial hand washing before they eat.”
Matthew 15:27	She replied, “That’s true, Lord, but even dogs are allowed to eat the scraps that fall beneath their <b>master’s</b> table.”	She replied, “That’s true, Lord, but even dogs are allowed to eat the scraps that fall beneath their <b>masters’</b> table.”
Matthew 17:4	Peter <b>blurted out,</b> “Lord, it’s wonderful for us to be here! If you want, I’ll make three shelters as memorials*—one for you, one for Moses, and one for Elijah.”  <b>17:4</b> Greek <i>three tabernacles</i> .	Peter <b>exclaimed,</b> “Lord, it’s wonderful for us to be here! If you want, I’ll make three shelters as memorials*—one for you, one for Moses, and one for Elijah.”  <b>17:4</b> Greek <i>three tabernacles</i> .
Matthew 17:5	But even as he spoke, a bright cloud <b>came over</b> them, and a voice from the cloud said, “This is my dearly loved Son, who brings me great joy. Listen to him.”	But even as he spoke, a bright cloud <b>overshadowed</b> them, and a voice from the cloud said, “This is my dearly loved Son, who brings me great joy. Listen to him.”
Matthew 17:8	And when they looked, they saw only Jesus.	And when they looked <b>up, Moses and Elijah were gone, and</b> they saw only Jesus.
Matthew 17:11	Jesus replied, “Elijah is indeed coming first to get everything ready <b>for the Messiah.</b>	Jesus replied, “Elijah is indeed coming first to get everything ready.
Matthew 17:17	Jesus <b>replied,</b> “You faithless and corrupt people! How long must I be with you? How long must I put up	Jesus <b>said,</b> “You faithless and corrupt people! How long must I be with you? How long must I put up with you?

	with you? Bring the boy to me.”	Bring the boy <b>here</b> to me.”
Matthew 19:12	Some are born as eunuchs, some have been made eunuchs by others, and some choose not to marry for the sake of the Kingdom of Heaven. Let anyone accept this who can.”	Some are born as eunuchs, some have been made eunuchs by others, and some choose not to marry* for the sake of the Kingdom of Heaven. Let anyone accept this who can.”  <b>19:12 Greek and some make themselves eunuchs.</b>
Matthew 19:22	But when the young man heard this, he went away <b>very</b> sad, for he had many possessions.	But when the young man heard this, he went away sad, for he had many possessions.
Matthew 19:28	“ <b>Yes,</b> ” Jesus replied, “ <b>and</b> I assure you that when the world is made new* and the Son of Man* sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel.  <b>19:28</b> Or in the regeneration.  <b>19:28</b> “Son of Man” is a title Jesus used for himself.	Jesus replied, “I assure you that when the world is made new* and the Son of Man* sits upon his glorious throne, you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel.  <b>19:28a</b> Or in the regeneration.  <b>19:28b</b> “Son of Man” is a title Jesus used for himself.
Matthew 21:5	“Tell the people of <b>Israel,</b> * ‘Look, your King is coming to you. He is humble, riding on a donkey—riding on a donkey’s colt.’”  <b>21:5a</b> Greek <i>Tell the daughter of Zion.</i> Isa 62:11.  <b>21:5b</b> Zech 9:9.	“Tell the people of <b>Jerusalem,</b> * ‘Look, your King is coming to you. He is humble, riding on a donkey—riding on a donkey’s colt.’”  <b>21:5a</b> Greek <i>Tell the daughter of Zion.</i> Isa 62:11.  <b>21:5b</b> Zech 9:9.

Matthew 21:44	<p>Anyone who stumbles over that stone will be broken to pieces, and it will crush anyone it falls on.*”</p> <p><b>21:44</b> This verse is <b>omitted</b> in some early manuscripts. Compare Luke 20:18.</p>	<p>Anyone who stumbles over that stone will be broken to pieces, and it will crush anyone it falls on.*”</p> <p><b>21:44</b> This verse is <b>not included</b> in some early manuscripts. Compare Luke 20:18.</p>
Matthew 23:4	<p>They crush people with <b>impossible</b> religious demands and never lift a finger to ease the burden.</p>	<p>They crush people with <b>unbearable</b> religious demands and never lift a finger to ease the burden.</p>
Matthew 25:1	<p>“<b>The</b> Kingdom of Heaven <b>can be illustrated by the story of</b> ten bridesmaids* who took their lamps and went to meet the bridegroom.</p> <p><b>25:1</b> Or <i>virgins</i>; also in 25:7, 11.</p>	<p>“<b>Then the</b> Kingdom of Heaven <b>will be like</b> ten bridesmaids* who took their lamps and went to meet the bridegroom.</p> <p><b>25:1</b> Or <i>virgins</i>; also in 25:7, 11.</p>
Matthew 26:8	<p>The disciples were indignant when they saw this. “What a waste <b>of money,</b>” they said.</p>	<p>The disciples were indignant when they saw this. “What a waste<b>!</b>” they said.</p>
Matthew 27:1	<p>Very early in the morning the leading priests and the elders met again to lay plans for putting Jesus to death.</p>	<p>Very early in the morning the leading priests and the elders <b>of the people</b> met again to lay plans for putting Jesus to death.</p>
Matthew 27:37	<p>A sign was fastened <b>to the cross</b> above Jesus’ head, announcing the charge against him. It read: “This is Jesus, the King of the Jews.”</p>	<p>A sign was fastened above Jesus’ head, announcing the charge against him. It read: “This is Jesus, the King of the Jews.”</p>
Mark 1:4	<p>This messenger was John the Baptist. He was in the wilderness and preached that people should be baptized to show that they had turned to God to <b>receive forgiveness for their sins.</b></p>	<p>This messenger was John the Baptist. He was in the wilderness and preached that people should be baptized to show that they had <b>repented of their sins and</b> turned to God to <b>be forgiven.</b></p>
Mark 1:24	<p>“Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One <b>sent from</b> God!”</p>	<p>“Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One <b>of</b> God!”</p>

Mark 3:3	Jesus said to the man, "Come and stand in front of everyone."	Jesus said to the man <b>with the deformed hand</b> , "Come and stand in front of everyone."
Mark 3:16	<b>Here are their names:</b> Simon (whom he named Peter),	<b>These are the twelve he chose:</b> Simon (whom he named Peter),
Mark 4:39	When Jesus woke up, he rebuked the wind and said to the <b>water</b> , "Silence! Be still!" Suddenly the wind stopped, and there was a great calm.	When Jesus woke up, he rebuked the wind and said to the <b>waves</b> , "Silence! Be still!" Suddenly the wind stopped, and there was a great calm.
Mark 5:13	So Jesus gave them permission. The evil spirits came out of the man and entered the pigs, and the entire herd of 2,000 pigs plunged down the steep hillside into the lake and drowned in the water.	So Jesus gave them permission. The evil spirits came out of the man and entered the pigs, and the entire herd of <b>about</b> 2,000 pigs plunged down the steep hillside into the lake and drowned in the water.
Mark 5:33	Then the frightened woman, trembling at the realization of what had happened to her, came and fell <b>at his feet</b> and told him what she had done.	Then the frightened woman, trembling at the realization of what had happened to her, came and fell <b>to her knees in front of him</b> and told him what she had done.
Mark 5:36	But Jesus overheard them and said to Jairus, "Don't be afraid. Just have faith."	But Jesus overheard* them and said to Jairus, "Don't be afraid. Just have faith."  <b>5:36 Or ignored.</b>
Mark 6:5	And because of their unbelief, he couldn't do any <b>mighty</b> miracles among them except to place his hands on a few sick people and heal them.	And because of their unbelief, he couldn't do any miracles among them except to place his hands on a few sick people and heal them.
Mark 7:7	<sup>7</sup> "These people honor me with their lips, / but their hearts are far from me. / Their worship is a farce, / for they teach man-made ideas as commands from God.'*	'These people honor me with their lips, / but their hearts are far from me. / <sup>7</sup> Their worship is a farce, / for they teach man-made ideas as commands from God.'*



	<b>7:7</b> Isa 29:13 (Greek version).	<b>7:7</b> Isa 29:13 (Greek version).
Mark 9:8	Suddenly, when they looked around, Moses and Elijah were gone, and only Jesus <b>was</b> with them.	Suddenly, when they looked around, Moses and Elijah were gone, and <b>they saw</b> only Jesus with them.
Mark 9:12	Jesus responded, "Elijah is indeed coming first to get everything ready <b>for the Messiah</b> . Yet why do the Scriptures say that the Son of Man must suffer greatly and be treated with utter contempt?"	Jesus responded, "Elijah is indeed coming first to get everything ready. Yet why do the Scriptures say that the Son of Man must suffer greatly and be treated with utter contempt?"
Mark 10:22	At this the man's face fell, and he went away <b>very</b> sad, for he had many possessions.	At this the man's face fell, and he went away sad, for he had many possessions.
Mark 15:9	"Would you like me to release this 'King of the Jews'?" Pilate asked.	"Would you like me to release <b>to you</b> this 'King of the Jews'?" Pilate asked.
Mark 15:26	A sign <b>was fastened to the cross, announcing</b> the charge against him. It read, "The King of the Jews."	A sign <b>announced</b> the charge against him. It read, "The King of the Jews."
Mark 16:1	Saturday evening, when the Sabbath ended, Mary Magdalene <b>and Salome and</b> Mary the mother of James went out and purchased burial spices so they could anoint Jesus' body.	Saturday evening, when the Sabbath ended, Mary Magdalene, Mary the mother of James, <b>and Salome</b> went out and purchased burial spices so they could anoint Jesus' body.
Mark 16:17	These miraculous signs will accompany those who believe: They will cast out demons in my name, and they will speak in new languages.*  <b>16:17</b> Or <i>new tongues</i> ; some manuscripts <b>omit new</b> .	These miraculous signs will accompany those who believe: They will cast out demons in my name, and they will speak in new languages.*  <b>16:17</b> Or <i>new tongues</i> ; some manuscripts <b>do not include new</b> .

Luke 1:36	What's more, your relative Elizabeth has become pregnant in her old age! People used to say she was barren, but <b>she's</b> now in her sixth month.	What's more, your relative Elizabeth has become pregnant in her old age! People used to say she was barren, but <b>she has conceived a son and is</b> now in her sixth month.
Luke 3:3	Then John went from place to place on both sides of the Jordan River, preaching that people should be baptized to show that they had turned to God to <b>receive forgiveness for their sins</b> .	Then John went from place to place on both sides of the Jordan River, preaching that people should be baptized to show that they had <b>repented of their sins and</b> turned to God to <b>be forgiven</b> .
Luke 3:22	and the Holy Spirit, in bodily form, descended on him like a dove. And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy.*"  <b>3:22</b> Some manuscripts read <i>and today I have become your Father</i> .	and the Holy Spirit, in bodily form, descended on him like a dove. And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy.*"  <b>3:22</b> Some manuscripts read <b>my Son</b> , <i>and today I have become your Father</i> .
Luke 4:3	Then the devil said to him, "If you are the Son of God, <b>change</b> this stone <b>into</b> a loaf of bread."	Then the devil said to him, "If you are the Son of God, <b>tell</b> this stone <b>to become</b> a loaf of bread."
Luke 4:34	"Go away! Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One <b>sent from</b> God!"	"Go away! Why are you interfering with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One <b>of</b> God!"
Luke 6:18	They had come to hear him and to be healed of their diseases; and <b>Jesus also cast out many</b> evil* spirits.  <b>6:18</b> Greek <i>unclean</i> .	They had come to hear him and to be healed of their diseases; and <b>those troubled by</b> evil* spirits <b>were healed</b> .  <b>6:18</b> Greek <i>unclean</i> .
Luke 6:44	A tree is identified by its fruit. Figs never <b>grow on</b> thornbushes, <b>nor</b> grapes <b>on</b> bramble bushes.	A tree is identified by its fruit. Figs <b>are</b> never <b>gathered from</b> thornbushes, <b>and</b> grapes <b>are not picked from</b> bramble bushes.

Luke 6:48	It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against <b>the</b> house, it stands firm because it is well built.	It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against <b>that</b> house, it stands firm because it is well built.
Luke 7:21	At that very time, Jesus cured many people of their diseases <b>and</b> illnesses, and <b>he cast out</b> evil spirits and restored sight to many who were blind.	At that very time, Jesus cured many people of their diseases, illnesses, and evil spirits, and <b>he</b> restored sight to many who were blind.
Luke 8:2	along with some women <b>he had healed and from whom he had cast out</b> evil spirits. Among them were Mary Magdalene, from whom he had cast out seven demons;	along with some women <b>who had been cured of</b> evil spirits <b>and diseases</b> . Among them were Mary Magdalene, from whom he had cast out seven demons;
Luke 8:3	Joanna, the wife of Chuza, Herod's business manager; Susanna; and many others who were contributing their own resources to support Jesus and his disciples.	Joanna, the wife of Chuza, Herod's business manager; Susanna; and many others who were contributing <b>from</b> their own resources to support Jesus and his disciples.
Luke 8:4	One day Jesus told a story to a large crowd that had gathered from many towns to hear him:	One day Jesus told a story <b>in the form of a parable</b> to a large crowd that had gathered from many towns to hear him:
Luke 8:24	The disciples went and woke him up, shouting, "Master, Master, we're going to drown!" When Jesus woke up, he rebuked the wind and the raging waves. <b>The</b> storm stopped and all was calm!	The disciples went and woke him up, shouting, "Master, Master, we're going to drown!" When Jesus woke up, he rebuked the wind and the raging waves. <b>Suddenly the</b> storm stopped and all was calm.
Luke 8:42	His only daughter,* who was twelve years old, was dying. As Jesus went with him, he was surrounded by the crowds.  <b>8:42</b> Or <i>His only child, a daughter.</i>	His only daughter,* who was <b>about</b> twelve years old, was dying. As Jesus went with him, he was surrounded by the crowds.  <b>8:42</b> Or <i>His only child, a daughter.</i>

Luke 8:47	When the woman realized that she could not stay hidden, she began to tremble and fell to her knees <b>before</b> him. The whole crowd heard her explain why she had touched him and that she had been immediately healed.	When the woman realized that she could not stay hidden, she began to tremble and fell to her knees <b>in front of</b> him. The whole crowd heard her explain why she had touched him and that she had been immediately healed.
Luke 9:1	One day Jesus called together his twelve disciples* and gave them power and authority to cast out demons and to heal all diseases.  <b>9:1</b> Greek <i>the Twelve</i> ; other manuscripts read <i>the twelve apostles</i> .	One day Jesus called together his twelve disciples* and gave them power and authority to cast out <b>all</b> demons and to heal all diseases.  <b>9:1</b> Greek <i>the Twelve</i> ; other manuscripts read <i>the twelve apostles</i> .
Luke 9:28	About eight days later Jesus took Peter, <b>James</b> , and <b>John</b> up on a mountain to pray.	About eight days later Jesus took Peter, <b>John</b> , and <b>James</b> up on a mountain to pray.
Luke 9:30	<b>Then</b> two men, Moses and Elijah, appeared and began talking with Jesus.	<b>Suddenly</b> , two men, Moses and Elijah, appeared and began talking with Jesus.
Luke 9:34	But even as he was saying this, a cloud <b>came over</b> them, and terror gripped them as the cloud covered them.	But even as he was saying this, a cloud <b>overshadowed</b> them, and terror gripped them as the cloud covered them.
Luke 9:41	“You faithless and corrupt people,” <b>Jesus said</b> , “ <b>how</b> long must I be with you and put up with you?” Then he said to the man, “Bring your son here.”	<b>Jesus said</b> , “You faithless and corrupt people! <b>How</b> long must I be with you and put up with you?” Then he said to the man, “Bring your son here.”
Luke 9:55	But Jesus turned and rebuked them.*  <b>9:55</b> Some manuscripts add <i>And he said, “You don’t realize what your hearts are like. <sup>56</sup>For the Son of Man has not come to destroy people’s lives, but to save them.”</i>	But Jesus turned and rebuked them.*  <b>9:55</b> Some manuscripts add <b>an expanded conclusion to verse 55 and an additional sentence in verse 56:</b> <i>And he said, “You don’t realize what your hearts are like. <sup>56</sup>For the Son of Man has not come to destroy people’s</i>

		<i>lives, but to save them.”</i>
Luke 10:30	Jesus replied with a story: “A Jewish man was traveling <b>on a trip</b> from Jerusalem to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.	Jesus replied with a story: “A Jewish man was traveling from Jerusalem <b>down</b> to Jericho, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.
Luke 10:38	As Jesus and the disciples continued on their way to Jerusalem, they came to a certain village where a woman named Martha welcomed <b>them</b> into her home.	As Jesus and the disciples continued on their way to Jerusalem, they came to a certain village where a woman named Martha welcomed <b>him</b> into her home.
Luke 11:11	“You fathers—if your children ask* for a fish, do you give them a snake instead?  <b>11:11</b> Some manuscripts add <i>for bread, do you give them a stone? Or if they ask.</i>	“You fathers—if your children ask* for a fish, do you give them a snake instead?  <b>11:11</b> Some manuscripts add <i>for bread, do you give them a stone? Or [if they ask].</i>
Luke 11:33	“No one lights a lamp and then hides it or puts it under a basket.* Instead, a lamp is placed on a stand, where its light can be seen by all who enter the house.  <b>11:33</b> Some manuscripts <b>omit</b> <i>or puts it under a basket.</i>	“No one lights a lamp and then hides it or puts it under a basket.* Instead, a lamp is placed on a stand, where its light can be seen by all who enter the house.  <b>11:33</b> Some manuscripts <b>do not include</b> <i>or puts it under a basket.</i>
Luke 11:46	“Yes,” said Jesus, “what sorrow also awaits you experts in religious law! For you crush people with <b>impossible</b> religious demands, and you never lift a finger to ease the burden.	“Yes,” said Jesus, “what sorrow also awaits you experts in religious law! For you crush people with <b>unbearable</b> religious demands, and you never lift a finger to ease the burden.

Luke 18:21	The man replied, "I've <b>carefully</b> obeyed all these commandments since I was young."	The man replied, "I've obeyed all these commandments since I was young."
Luke 18:23	But when the man heard this he became sad, for he was very rich.	But when the man heard this he became <b>very</b> sad, for he was very rich.
Luke 19:29	As <b>they</b> came to the towns of Bethphage and Bethany on the Mount of Olives, he sent two disciples ahead.	As <b>he</b> came to the towns of Bethphage and Bethany on the Mount of Olives, he sent two disciples ahead.
Luke 19:37	When <b>they</b> reached the place where the road started down the Mount of Olives, all of his followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen.	When <b>he</b> reached the place where the road started down the Mount of Olives, all of his followers began to shout and sing as they walked along, praising God for all the wonderful miracles they had seen.
Luke 19:41	But as <b>they</b> came closer to Jerusalem and <b>Jesus</b> saw the city ahead, he began to weep.	But as <b>he</b> came closer to Jerusalem and saw the city ahead, he began to weep.
Luke 22:20	After supper he took another cup of wine and said, "This cup is the new covenant between God and his people—an agreement confirmed with my blood, which is poured out as a sacrifice for you.*  <b>22:19-20</b> Some manuscripts <b>omit</b> 22:19b-20, <i>which is given for you . . . which is poured out as a sacrifice for you.</i>	After supper he took another cup of wine and said, "This cup is the new covenant between God and his people—an agreement confirmed with my blood, which is poured out as a sacrifice for you.*  <b>22:19-20</b> Some manuscripts <b>do not include</b> 22:19b-20, <i>which is given for you . . . which is poured out as a sacrifice for you.</i>
Luke 22:35	Then Jesus asked them, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or extra <b>clothing</b> , did you need anything?"  "No," they replied.	Then Jesus asked them, "When I sent you out to preach the Good News and you did not have money, a traveler's bag, or <b>an extra pair of sandals</b> , did you need anything?"  "No," they replied.

Luke 22:47	But even as Jesus said this, a crowd approached, led by Judas, one of <b>his</b> twelve disciples. Judas walked over to Jesus to greet him with a kiss.	But even as Jesus said this, a crowd approached, led by Judas, one of <b>the</b> twelve disciples. Judas walked over to Jesus to greet him with a kiss.
Luke 22:61	At that moment the Lord turned and looked at Peter. <b>Then Peter remembered that the Lord had said,</b> “Before the rooster crows tomorrow morning, you will deny three times that you even know me.”	At that moment the Lord turned and looked at Peter. <b>Suddenly, the Lord's words flashed through Peter's mind:</b> “Before the rooster crows tomorrow morning, you will deny three times that you even know me.”
Luke 23:38	A sign was fastened <b>to the cross</b> above him with these words: “This is the King of the Jews.”	A sign was fastened above him with these words: “This is the King of the Jews.”
Luke 23:44	By this time it was noon, and darkness fell across the whole land until three o’clock.	By this time it was <b>about</b> noon, and darkness fell across the whole land until three o’clock.
Luke 24:51	While he was blessing them, he left them and was taken up to heaven.*  <b>24:51 Some manuscripts do not include and was taken up to heaven.</b>	While he was blessing them, he left them and was taken up to heaven.
John 1:18	No one has ever seen God. But the <b>one and only Son</b> is himself God <b>and</b> * is near to the Father’s heart. He has revealed God to us.  <b>1:18 Greek But [the] one and only God; other manuscripts read But the one and only Son.</b>	No one has ever seen God. But the <b>unique One, who</b> is himself God,* is near to the Father’s heart. He has revealed God to us.  <b>1:18 Some manuscripts read But the one and only Son.</b>
John 3:31	“He has come from above and is greater than anyone else. We are of the earth, and we speak of earthly things, but he has come from heaven and is greater than anyone else.*  <b>3:31 Some manuscripts omit and is greater than anyone else.</b>	“He has come from above and is greater than anyone else. We are of the earth, and we speak of earthly things, but he has come from heaven and is greater than anyone else.*  <b>3:31 Some manuscripts do not include and is greater than anyone else.</b>

John 4:9	<p>The woman was surprised, for Jews refuse to have anything to do with Samaritans.* She said to Jesus, “You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?”</p> <p><b>4:9</b> Some manuscripts <b>omit</b> this sentence.</p>	<p>The woman was surprised, for Jews refuse to have anything to do with Samaritans.* She said to Jesus, “You are a Jew, and I am a Samaritan woman. Why are you asking me for a drink?”</p> <p><b>4:9</b> Some manuscripts <b>do not include</b> this sentence.</p>
John 5:3	<p>Crowds of sick people—blind, lame, or paralyzed—lay on the porches.*</p> <p><b>5:3</b> Some manuscripts add <i>waiting for a certain movement of the water, <sup>4</sup>for an angel of the Lord came from time to time and stirred up the water. And the first person to step in after the water was stirred was healed of whatever disease he had.</i></p>	<p>Crowds of sick people—blind, lame, or paralyzed—lay on the porches.*</p> <p><b>5:3</b> Some manuscripts add <b>an expanded conclusion to verse 3 and all of verse 4:</b> <i>waiting for a certain movement of the water, <sup>4</sup>for an angel of the Lord came from time to time and stirred up the water. And the first person to step in after the water was stirred was healed of whatever disease he had.</i></p>
John 6:10	<p>“Tell everyone to sit down,” Jesus said. So they all sat down on the grassy slopes. (The men alone numbered 5,000.)</p>	<p>“Tell everyone to sit down,” Jesus said. So they all sat down on the grassy slopes. (The men alone numbered <b>about</b> 5,000.)</p>
John 7:39	<p>(When he said “living water,” he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given,* because Jesus had not yet entered into his glory.)</p> <p><b>7:39</b> Some manuscripts read <i>But as yet there was no [Holy] Spirit.</i></p>	<p>(When he said “living water,” he was speaking of the Spirit, who would be given to everyone believing in him. But the Spirit had not yet been given,* because Jesus had not yet entered into his glory.)</p> <p><b>7:39</b> Some manuscripts read <i>But as yet there was no Spirit. Still others read But as yet there was no Holy Spirit.</i></p>
John 8:54	<p>Jesus answered, “If I want glory for myself, it doesn’t count. But it is my Father who will glorify me. You say,</p>	<p>Jesus answered, “If I want glory for myself, it doesn’t count. But it is my Father who will glorify me. You say,</p>



	'He is our God,'	'He is our God,*'  <b>8:54 Some manuscripts read <i>your God.</i></b>
John 13:32	And since God receives glory because of the Son,* he will soon give glory to the Son.  <b>13:32</b> Some manuscripts <b>omit</b> <i>And since God receives glory because of the Son.</i>	And since God receives glory because of the Son,* he will soon give glory to the Son.  <b>13:32</b> Some manuscripts <b>do not include</b> <i>And since God receives glory because of the Son.</i>
John 15:21	They will do all this to you because of me, for they have rejected the <b>One</b> who sent me.	They will do all this to you because of me, for they have rejected the <b>one</b> who sent me.
John 16:5	"But now I am going away to the <b>One</b> who sent me, and not one of you is asking where I am going.	"But now I am going away to the <b>one</b> who sent me, and not one of you is asking where I am going.
John 16:27	for the Father himself loves you dearly because you love me and believe that I came from God.	for the Father himself loves you dearly because you love me and believe that I came from God.*  <b>16:27 Some manuscripts read <i>from the Father.</i></b>
John 18:25	Meanwhile, as Simon Peter was standing by the fire, they asked him again, "You're not one of his disciples, are you?"  He denied it, saying, "No, I am not."	Meanwhile, as Simon Peter was standing by the fire <b>warming himself</b> , they asked him again, "You're not one of his disciples, are you?"  He denied it, saying, "No, I am not."
John 19:19	And Pilate posted a sign <b>over him</b> that read, "Jesus of Nazareth,* the King of the Jews."  <b>19:19</b> Or <i>Jesus the Nazarene.</i>	And Pilate posted a sign <b>on the cross</b> that read, "Jesus of Nazareth,* the King of the Jews."  <b>19:19</b> Or <i>Jesus the Nazarene.</i>

John 19:39	<p>With him came Nicodemus, the man who had come to Jesus at night. He brought seventy-five pounds* of perfumed ointment made from myrrh and aloes.</p> <p><b>19:39</b> Greek <i>100 litras</i> [32.7 kilograms].</p>	<p>With him came Nicodemus, the man who had come to Jesus at night. He brought <b>about</b> seventy-five pounds* of perfumed ointment made from myrrh and aloes.</p> <p><b>19:39</b> Greek <i>100 litras</i> [32.7 kilograms].</p>
John 20:17	<p>“Don’t cling to me,” Jesus said, “for I haven’t yet ascended to the Father. But go find my brothers and tell them <b>that</b> I am ascending to my Father and your Father, to my God and your God.”</p>	<p>“Don’t cling to me,” Jesus said, “for I haven’t yet ascended to the Father. But go find my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”</p>
John 20:24	<p>One of the disciples, Thomas (nicknamed the Twin),* was not with the others when Jesus came.</p> <p><b>20:24</b> Greek <i>Thomas, who was called Didymus</i>.</p>	<p>One of the <b>twelve</b> disciples, Thomas (nicknamed the Twin),* was not with the others when Jesus came.</p> <p><b>20:24</b> Greek <i>Thomas, who was called Didymus</i>.</p>
Acts 2:10-11	<p><sup>10</sup>Phrygia, Pamphylia, Egypt, and the areas of Libya around Cyrene, visitors from Rome (both Jews and converts to Judaism), <sup>11</sup>Cretans, and Arabs. And we all hear these people speaking in our own languages about the wonderful things God has done!”</p>	<p><sup>10</sup>Phrygia, Pamphylia, Egypt, and the areas of Libya around Cyrene, visitors from Rome <sup>11</sup>(both Jews and converts to Judaism), Cretans, and Arabs. And we all hear these people speaking in our own languages about the wonderful things God has done!”</p>
Acts 2:38	<p>Peter replied, “Each of you must repent of your sins, turn to God, and be baptized in the name of Jesus Christ <b>to show that you have received</b> forgiveness <b>for</b> your sins. Then you will receive the gift of the Holy Spirit.</p>	<p>Peter replied, “Each of you must repent of your sins <b>and</b> turn to God, and be baptized in the name of Jesus Christ <b>for the</b> forgiveness <b>of</b> your sins. Then you will receive the gift of the Holy Spirit.</p>

Acts 3:6	<p>But Peter said, "I don't have any silver or gold for you. But I'll give you what I have. In the name of Jesus Christ the Nazarene,* get up and walk!"</p> <p><b>3:6</b> Or <i>Jesus Christ of Nazareth</i>.</p>	<p>But Peter said, "I don't have any silver or gold for you. But I'll give you what I have. In the name of Jesus Christ the Nazarene,* get up and* walk!"</p> <p><b>3:6a</b> Or <i>Jesus Christ of Nazareth</i>.</p> <p><b>3:6b</b> Some manuscripts do not include <i>get up and</i>.</p>
Acts 3:25	<p>You are the children of those prophets, and you are included in the covenant God promised to your ancestors. For God said to Abraham, 'Through your descendants all the families on earth will be blessed.'*</p> <p><b>3:25</b> Gen 12:3; 22:18.</p>	<p>You are the children of those prophets, and you are included in the covenant God promised to your ancestors. For God said to Abraham, 'Through your descendants* all the families on earth will be blessed.'</p> <p><b>3:25</b> <i>Greek your seed; see</i> Gen 12:3; 22:18.</p>
Acts 9:13	<p>"But Lord," exclaimed Ananias, "I've heard many people talk about the terrible things this man has done to the believers in Jerusalem!</p>	<p>"But Lord," exclaimed Ananias, "I've heard many people talk about the terrible things this man has done to the believers* in Jerusalem!</p> <p><b>9:13</b> <i>Greek God's holy people; also in 9:32, 41.</i></p>
Acts 10:46	<p>For they heard them speaking in tongues and praising God. Then Peter asked,</p>	<p>For they heard them speaking in <b>other</b> tongues* and praising God. Then Peter asked,</p> <p><b>10:46</b> Or <i>in other languages</i>.</p>
Acts 11:6	<p>When I looked inside the sheet, I saw all sorts of <b>small animals</b>, wild animals, reptiles, and birds.</p>	<p>When I looked inside the sheet, I saw all sorts of <b>tame and</b> wild animals, reptiles, and birds.</p>
Acts 14:14	<p>But when Barnabas and Paul heard what was happening, they tore their clothing in dismay and ran out among the people, shouting,</p>	<p>But when <b>the apostles</b> Barnabas and Paul heard what was happening, they tore their clothing in dismay and ran out among the people, shouting,</p>

Acts 19:6	Then when Paul laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues and prophesied.	Then when Paul laid his hands on them, the Holy Spirit came on them, and they spoke in other tongues* and prophesied.  <b>19:6 Or in other languages.</b>
Acts 19:34	But when the crowd realized he was a Jew, they started shouting again and kept it up for two hours: “Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!”	But when the crowd realized he was a Jew, they started shouting again and kept it up for <b>about</b> two hours: “Great is Artemis of the Ephesians! Great is Artemis of the Ephesians!”
Acts 19:41	<sup>41</sup> Then he dismissed them, and they dispersed.	<sup>41*</sup> Then he dismissed them, and they dispersed.  <b>19:41 Some translations include verse 41 as part of verse 40.</b>
Acts 21:5	When we returned to the ship at the end of the week, the entire congregation, including <b>wives</b> and children, left the city and came down to the shore with us. There we knelt, prayed,	When we returned to the ship at the end of the week, the entire congregation, including <b>women*</b> and children, left the city and came down to the shore with us. There we knelt, prayed,  <b>21:5 Or wives.</b>
Acts 24:2-3	<sup>2</sup> When Paul was called in, Tertullus presented the charges against Paul in the following address to the governor:  “ <b>Your Excellency, you</b> have provided a long period of peace for us Jews and with foresight have enacted reforms for us. <sup>3</sup> For all of this we are very grateful to you.	<sup>2</sup> When Paul was called in, Tertullus presented the charges against Paul in the following address to the governor:  “ <b>You</b> have provided a long period of peace for us Jews and with foresight have enacted reforms for us. <sup>3</sup> For all of this, <b>Your Excellency</b> , we are very grateful to you.

Acts 24:6	<p>Furthermore, he was trying to desecrate the Temple when we arrested him.*</p> <p><b>24:6</b> Some manuscripts add <i>We would have judged him by our law, <sup>7</sup>but Lysias, the commander of the garrison, came and violently took him away from us, <sup>8</sup>commanding his accusers to come before you.</i></p>	<p>Furthermore, he was trying to desecrate the Temple when we arrested him.*</p> <p><b>24:6</b> Some manuscripts add <b>an expanded conclusion to verse 6, all of verse 7, and an additional phrase in verse 8:</b> <i>We would have judged him by our law, <sup>7</sup>but Lysias, the commander of the garrison, came and violently took him away from us, <sup>8</sup>commanding his accusers to come before you.</i></p>
Acts 26:10	<p>Indeed, I did just that in Jerusalem. Authorized by the leading priests, I caused many believers there to be sent to prison. And I cast my vote against them when they were condemned to death.</p>	<p>Indeed, I did just that in Jerusalem. Authorized by the leading priests, I caused many believers* there to be sent to prison. And I cast my vote against them when they were condemned to death.</p> <p><b>26:10 Greek many of God's holy people.</b></p>
Acts 27:14-15	<p>But the weather changed abruptly, and a wind of typhoon strength (called a “northeaster”) <b>caught the ship and</b> blew <b>it</b> out to sea. <sup>15</sup><b>They</b> couldn't turn the ship into the wind, so they gave up and let it run before the gale.</p>	<p>But the weather changed abruptly, and a wind of typhoon strength (called a “northeaster”) <b>burst across the island and</b> blew <b>us</b> out to sea. <sup>15</sup><b>The sailors</b> couldn't turn the ship into the wind, so they gave up and let it run before the gale.</p>
Romans 1:3	<p>The Good News is about his Son, <b>Jesus</b>. In his earthly life he was born into King David’s family line,</p>	<p>The Good News is about his Son. In his earthly life he was born into King David’s family line,</p>
Romans 1:5	<p>Through Christ, God has given us the privilege and authority* as apostles to tell Gentiles everywhere what God has done for them, so that they will believe and obey him, bringing glory to his name.</p>	<p>Through Christ, God has given us the privilege* and authority as apostles to tell Gentiles everywhere what God has done for them, so that they will believe and obey him, bringing glory to his name.</p>

	<b>1:5</b> Or <i>the grace</i> .	<b>1:5</b> Or <i>the grace</i> .
Romans 8:27	And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers in harmony with God’s own will.	And the Father who knows all hearts knows what the Spirit is saying, for the Spirit pleads for us believers* in harmony with God’s own will.  <b>8:27</b> <i>Greek for God's holy people.</i>
Romans 8:29	For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn among many brothers and sisters.	For God knew his people in advance, and he chose them to become like his Son, so that his Son would be the firstborn* among many brothers and sisters.  <b>8:29</b> <i>Or would be supreme.</i>
Romans 9:22	In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls, who <b>were made</b> for destruction.	In the same way, even though God has the right to show his anger and his power, he is very patient with those on whom his anger falls, who <b>are destined</b> for destruction.
Romans 10:6	But faith’s way of getting right with God says, “Don’t say in your heart, ‘Who will go up to heaven’ (to bring Christ down to earth).	But faith’s way of getting right with God says, “Don’t say in your heart, ‘Who will go up to heaven?’ (to bring Christ down to earth).
Romans 10:7	And don’t say, ‘Who will go down to the place of the dead’ (to bring Christ back to life again).”	And don’t say, ‘Who will go down to the place of the dead?’ (to bring Christ back to life again).”
Romans 14:4	Who are you to condemn someone else’s servants? <b>They are responsible to the Lord, so let him</b> judge whether they <b>are right or wrong</b> . And with the Lord’s help, they <b>will do what is right and</b> will receive his approval.	Who are you to condemn someone else’s servants? <b>Their own master will</b> judge whether they <b>stand or fall</b> . And with the Lord’s help, they will <b>stand and</b> receive his approval.

Romans 15:25	But before I come, I must go to Jerusalem to take a gift to the believers there.	But before I come, I must go to Jerusalem to take a gift to the believers* there.  <b>15:25 Greek God's holy people; also in 15:26, 31.</b>
Romans 15:33	And now may God, who gives us his peace, be with you all. Amen.*  <b>15:33</b> Some manuscripts <b>omit</b> <i>Amen</i> . One very early manuscript places 16:25-27 here.	And now may God, who gives us his peace, be with you all. Amen.*  <b>15:33</b> Some manuscripts <b>do not include</b> <i>Amen</i> . One very early manuscript places 16:25-27 here.
Romans 16:15	Give my greetings to Philologus, Julia, Nereus and his sister, and to Olympas and all the believers who meet with them.	Give my greetings to Philologus, Julia, Nereus and his sister, and to Olympas and all the believers* who meet with them.  <b>16:15 Greek all of God's holy people.</b>
1 Corinthians 6:1	When one of you has a dispute with another believer, how dare you file a lawsuit and ask a secular court to decide the matter instead of taking it to other believers!	When one of you has a dispute with another believer, how dare you file a lawsuit and ask a secular court to decide the matter instead of taking it to other believers*!  <b>6:1 Greek God's holy people; also in 6:2.</b>
1 Corinthians 7:1	Now regarding the questions you asked in your letter. Yes, it is good to <b>live a celibate life</b> .*  <b>7:1</b> Greek <i>It is good for a man not to touch a woman</i> .	Now regarding the questions you asked in your letter. Yes, it is good to <b>abstain from sexual relations</b> .*  <b>7:1 Or to live a celibate life</b> ; Greek <b>reads</b> <i>It is good for a man not to touch a woman</i> .
1 Corinthians 7:7	But I wish everyone were single, just as I am. <b>But God gives to some the gift of marriage, and to others the gift of singleness.</b>	But I wish everyone were single, just as I am. <b>Yet each person has a special gift from God, of one kind or another.</b>

1 Corinthians 9:5	<p>Don't we have the right to bring a Christian wife with us as the other <b>disciples</b> and the Lord's brothers do, and as Peter* does?</p> <p><b>9:5</b> Greek <i>Cephas</i>.</p>	<p>Don't we have the right to bring a Christian wife with us as the other <b>apostles</b> and the Lord's brothers do, and as Peter* does?</p> <p><b>9:5</b> Greek <i>Cephas</i>.</p>
1 Corinthians 13:10	<p>But when <b>full understanding</b> comes, these partial things will become useless.</p>	<p>But when <b>the time of perfection</b> comes, these partial things will become useless.</p>
1 Corinthians 13:12	<p>Now we see things imperfectly <b>as in a cloudy</b> mirror, but then we will see everything with perfect clarity.* All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely.</p> <p><b>13:12</b> Greek <i>see face to face</i>.</p>	<p>Now we see things imperfectly, <b>like puzzling reflections in a</b> mirror, but then we will see everything with perfect clarity.* All that I know now is partial and incomplete, but then I will know everything completely, just as God now knows me completely.</p> <p><b>13:12</b> Greek <i>see face to face</i>.</p>
1 Corinthians 14:2	<p>For if you have the ability to speak in tongues,* you will be talking only to God, since people won't be able to understand you. You will be speaking by the power of the Spirit, but it will all be mysterious.</p> <p><b>14:2</b> Or <i>in unknown languages</i>; also in 14:4, 5, 13, 14, 18, 22, 26, 27, 28, 39.</p>	<p>For if you have the ability to speak in tongues,* you will be talking only to God, since people won't be able to understand you. You will be speaking by the power of the Spirit,* but it will all be mysterious.</p> <p><b>14:2a</b> Or <i>in unknown languages</i>; also in 14:4, 5, 13, 14, 18, 22, 26, 27, 28, 39.</p> <p><b>14:2b</b> Or <i>speaking in your spirit</i>.</p>
2 Corinthians 1:18	<p>As surely as God is faithful, <b>my</b> word to you does not waver between "Yes" and "No."</p>	<p>As surely as God is faithful, <b>our</b> word to you does not waver between "Yes" and "No."</p>
2 Corinthians 8:4	<p>They begged us again and again for the privilege of sharing in the gift for the believers in Jerusalem.</p>	<p>They begged us again and again for the privilege of sharing in the gift for the believers* in Jerusalem.</p> <p><b>8:4</b> Greek <i>for God's holy people</i>.</p>



2 Corinthians 9:1	<p>I really don't need to write to you about this ministry of giving for the believers in Jerusalem.*</p> <p><b>9:1</b> Greek <i>about the offering for <b>the saints</b>.</i></p>	<p>I really don't need to write to you about this ministry of giving for the believers in Jerusalem.*</p> <p><b>9:1</b> Greek <i>about the offering for <b>God's holy people</b>.</i></p>
2 Corinthians 9:12	<p>So two good things will result from this ministry of giving—the needs of the believers in Jerusalem will be met, and they will joyfully express their thanks to God.</p>	<p>So two good things will result from this ministry of giving—the needs of the believers in Jerusalem* will be met, and they will joyfully express their thanks to God.</p> <p><b>9:12</b> Greek <i>of God's holy people</i>.</p>
2 Corinthians 12:11	<p>You have made me act like a fool—boasting like this.* You ought to be writing commendations for me, for I am not at all inferior to these “super apostles,” even though I am nothing at all.</p> <p><b>12:11</b> Some manuscripts <b>omit</b> <i>boasting like this</i>.</p>	<p>You have made me act like a fool—boasting like this.* You ought to be writing commendations for me, for I am not at all inferior to these “super apostles,” even though I am nothing at all.</p> <p><b>12:11</b> Some manuscripts <b>do not include</b> <i>boasting like this</i>.</p>
Galatians 3:27	<p>And all who have been united with Christ in baptism have put on <b>the character of</b> Christ, like putting on new clothes.*</p> <p><b>3:27</b> Greek <i>have put on Christ</i>.</p>	<p>And all who have been united with Christ in baptism have put on Christ, like putting on new clothes.*</p> <p><b>3:27</b> Greek <i>have put on Christ</i>.</p>
Ephesians 3:9	<p>I was chosen to explain to everyone* this mysterious plan that God, the Creator of all things, had kept secret from the beginning.</p> <p><b>3:9</b> Some manuscripts <b>omit to</b> <i>everyone</i>.</p>	<p>I was chosen to explain to everyone* this mysterious plan that God, the Creator of all things, had kept secret from the beginning.</p> <p><b>3:9</b> Some manuscripts <b>do not include to</b> <i>everyone</i>.</p>
Ephesians 6:18	<p>Pray in the Spirit at all times and on every occasion. Stay alert and be persistent in your prayers for all believers everywhere.</p>	<p>Pray in the Spirit at all times and on every occasion. Stay alert and be persistent in your prayers for all believers everywhere.*</p>

		<b>6:18 Greek all of God's holy people.</b>
Philippians 1:27	Above all, you must live as citizens of heaven, conducting yourselves in a manner worthy of the Good News about Christ. Then, whether I come and see you again or only hear about you, I will know that you are standing <b>side by side</b> , fighting together for the faith, which is the Good News.	Above all, you must live as citizens of heaven, conducting yourselves in a manner worthy of the Good News about Christ. Then, whether I come and see you again or only hear about you, I will know that you are standing <b>together with one spirit and one purpose</b> , fighting together for the faith, which is the Good News.
2 Thessalonians 1:12	Then the name of our Lord Jesus will be honored because of the way you live, and you will be honored along with him. This is all made possible because of the grace of our God and <b>our</b> Lord Jesus Christ.*  <b>1:12</b> Or of our God and Lord, Jesus Christ.	Then the name of our Lord Jesus will be honored because of the way you live, and you will be honored along with him. This is all made possible because of the grace of our God and Lord, Jesus Christ.*  <b>1:12</b> Or of our God and <b>our</b> Lord Jesus Christ.
1 Timothy 5:10	She must be well respected by everyone because of the good she has done. Has she brought up her children well? Has she been kind to strangers and served other believers humbly? Has she helped those who are in trouble? Has she always been ready to do good?  <b>5:10</b> Greek and washed the feet of <b>saints</b> ?	She must be well respected by everyone because of the good she has done. Has she brought up her children well? Has she been kind to strangers and served other believers humbly? Has she helped those who are in trouble? Has she always been ready to do good?  <b>5:10</b> Greek and washed the feet of <b>God's holy people</b> ?
1 Timothy 5:21	I solemnly command you in the presence of God and Christ Jesus and the <b>holy</b> angels to obey these instructions without taking sides or showing favoritism to anyone.	I solemnly command you in the presence of God and Christ Jesus and the <b>highest</b> angels to obey these instructions without taking sides or showing favoritism to anyone.

2 Timothy 2:17	This kind of talk spreads like cancer, as in the case of Hymenaeus and Philetus.	This kind of talk spreads like cancer,* as in the case of Hymenaeus and Philetus.  <b>2:17 Greek gangrene.</b>
Titus 1:7	<b>For an</b> elder* must live a blameless life. He must not be arrogant or quick-tempered; he must not be a heavy drinker,* violent, or dishonest with money.  <b>1:7a</b> Or <b>an</b> overseer, or <b>a</b> bishop.  <b>1:7b</b> Greek <i>must not drink too much wine.</i>	<b>An</b> elder* <b>is a manager of God's household, so he</b> must live a blameless life. He must not be arrogant or quick-tempered; he must not be a heavy drinker,* violent, or dishonest with money.  <b>1:7a</b> Or <b>An</b> overseer, or <b>A</b> bishop.  <b>1:7b</b> Greek <i>must not drink too much wine.</i>
Philemon 1:15	It seems Onesimus <b>ran away*</b> for a little while so that you could have him back forever.  <b>1:15 Greek Onesimus was separated from you.</b>	It seems <b>you lost</b> Onesimus for a little while so that you could have him back forever.
Hebrews 1:6	And when he brought his <b>firstborn</b> Son into the world, God said,*  “Let all of God’s angels worship him.”*  <b>1:6a</b> Or <i>when he again brings his firstborn <b>son</b> into the world, God will say.</i>  <b>1:6b</b> Deut 32:43.	And when he brought his <b>supreme*</b> Son into the world, God said,*  “Let all of God’s angels worship him.”*  <b>1:6a</b> Or <b>firstborn.</b>  <b>1:6b</b> Or <i>when he again brings his <b>supreme Son [or firstborn Son]</b> into the world, God will say.</i>  <b>1:6c</b> Deut 32:43.
Hebrews 2:6	For in one place the Scriptures say,  “What are <b>people</b> that you should think <b>of</b> them, / or a son of man* that you should care for him?  <b>2:6</b> Or <i>the Son of Man.</i>	For in one place the Scriptures say,  “What are <b>mere mortals</b> that you should think <b>about</b> them, / or a son of man* that you should care for him?  <b>2:6</b> Or <i>the Son of Man.</i>

<p>Hebrews 2:7</p>	<p>Yet you made them only a little lower than the angels / and crowned them with glory and honor.</p> <p><b>2:7</b> Some manuscripts add <i>You put them in charge of everything you made.</i></p>	<p>Yet you made them only a little lower than the angels / and crowned them with glory and honor.</p> <p><b>2:7</b> Some manuscripts add <i>You gave them charge of everything you made.</i></p>
<p>Hebrews 3:2</p>	<p>For he was faithful to God, who appointed him, just as Moses served faithfully when he was entrusted with God's entire* house.</p> <p><b>3:2</b> Some manuscripts <b>omit</b> <i>entire</i>.</p>	<p>For he was faithful to God, who appointed him, just as Moses served faithfully when he was entrusted with God's entire* house.</p> <p><b>3:2</b> Some manuscripts <b>do not include</b> <i>entire</i>.</p>
<p>Hebrews 3:6</p>	<p>But Christ, as the Son, is in charge of God's entire house. And we are God's house, if we keep our courage and remain confident in our hope in Christ.*</p> <p><b>3:6</b> Some manuscripts add <i>to the end</i>.</p>	<p>But Christ, as the Son, is in charge of God's entire house. And we are God's house, if we keep our courage and remain confident in our hope in Christ.*</p> <p><b>3:6</b> Some manuscripts add <i>faithful to the end</i>.</p>
<p>Hebrews 6:1</p>	<p>So let us stop going over the basic teachings about Christ again and again. Let us go on instead and become mature in our understanding. Surely we don't need to start again with the fundamental importance of repenting from evil deeds and placing our faith in God.</p>	<p>So let us stop going over the basic teachings about Christ again and again. Let us go on instead and become mature in our understanding. Surely we don't need to start again with the fundamental importance of repenting from evil deeds* and placing our faith in God.</p> <p><b>6:1</b> <i>Greek from dead works.</i></p>
<p>Hebrews 6:10</p>	<p>For God is not unjust. He will not forget how hard you have worked for him and how you have shown your love to him by caring for other believers,* as you still do.</p> <p><b>6:10</b> Greek <i>the saints</i>.</p>	<p>For God is not unjust. He will not forget how hard you have worked for him and how you have shown your love to him by caring for other believers,* as you still do.</p> <p><b>6:10</b> Greek <i>for God's holy people</i>.</p>

<p>Hebrews 9:19</p>	<p>For after Moses had read each of God's commandments to all the people, he took the blood of calves and goats,* along with water, and sprinkled both the book of God's law and all the people, using hyssop branches and scarlet wool.</p> <p><b>9:19</b> Some manuscripts <b>omit</b> <i>and goats</i>.</p>	<p>For after Moses had read each of God's commandments to all the people, he took the blood of calves and goats,* along with water, and sprinkled both the book of God's law and all the people, using hyssop branches and scarlet wool.</p> <p><b>9:19</b> Some manuscripts <b>do not include</b> <i>and goats</i>.</p>
<p>Hebrews 13:24</p>	<p>Greet all your leaders and all the believers there. The believers from Italy send you their greetings.</p>	<p>Greet all your leaders and all the believers there.* The believers from Italy send you their greetings.</p> <p><b>13:24</b> <b>Greek</b> <i>all of God's holy people</i>.</p>
<p>James 3:6</p>	<p>And the tongue is a flame of fire. It is a whole world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself.*</p> <p><b>3:6</b> <i>Or for it will burn in hell.</i></p>	<p>And the tongue is a flame of fire. It is a whole world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself.*</p> <p><b>3:6</b> <i>Or for it will burn in hell (Greek Gehenna).</i></p>
<p>James 5:4</p>	<p>For listen! Hear the cries of the field workers whom you have cheated of their pay. The wages you held back cry out against you. The cries of those who harvest your fields have reached the ears of the <b>Lord</b> of Heaven's Armies.</p>	<p>For listen! Hear the cries of the field workers whom you have cheated of their pay. The wages you held back cry out against you. The cries of those who harvest your fields have reached the ears of the <b>LORD</b> of Heaven's Armies.</p>
<p>2 Peter 2:11</p>	<p>But the angels, who are far greater in power and strength, do not dare to bring from the Lord* a charge of blasphemy against those supernatural beings.</p> <p><b>2:11</b> Other manuscripts read <i>to the Lord</i>; still others <b>omit</b> this phrase.</p>	<p>But the angels, who are far greater in power and strength, do not dare to bring from the Lord* a charge of blasphemy against those supernatural beings.</p> <p><b>2:11</b> Other manuscripts read <i>to the Lord</i>; still others <b>do not include</b> this phrase <b>at all</b>.</p>

2 Peter 3:15	And remember, <b>the</b> Lord’s patience gives people time to be saved. This is what our beloved brother Paul also wrote to you with the wisdom God gave him—	And remember, <b>our</b> Lord’s patience gives people time to be saved. This is what our beloved brother Paul also wrote to you with the wisdom God gave him—
Revelation 3:7	“Write this letter to the angel of the church in Philadelphia.  This is the message from the one who is holy and true, / the one who has the key of David. / What he opens, no one can close; / and what he closes, no one can open.*  <b>3:7</b> Isa 22:22.	“Write this letter to the angel of the church in Philadelphia.  This is the message from the one who is holy and true, / the one who has the key of David. / What he opens, no one can close; / and what he closes, no one can open:.*  <b>3:7</b> Isa 22:22.
Revelation 7:10	And they were shouting with a <b>mighty shout</b> , “Salvation comes from our God who sits on the throne and from the Lamb!”	And they were shouting with a <b>great roar</b> , “Salvation comes from our God who sits on the throne and from the Lamb!”
Revelation 13:6	And he spoke terrible words of blasphemy against God, slandering his name and his <b>temple</b> —that is, those who <b>live</b> in heaven.*  <b>13:6</b> Some manuscripts read <i>and his temple and all who live in heaven.</i>	And he spoke terrible words of blasphemy against God, slandering his name and his <b>dwelling</b> —that is, those who <b> dwell</b> in heaven.*  <b>13:6</b> Some manuscripts read <i>and his dwelling and all who dwell in heaven.</i>
Revelation 16:13	And I saw three evil spirits that looked like frogs leap from the mouths of the dragon, the beast, and the false prophet.	And I saw three evil* spirits that looked like frogs leap from the mouths of the dragon, the beast, and the false prophet.  <b>16:13</b> Greek <i>unclean</i> .
Revelation 16:21	There was a terrible hailstorm, and hailstones weighing seventy-five pounds* fell from the sky onto the people below. They cursed God because of the terrible plague of the hailstorm.	There was a terrible hailstorm, and hailstones weighing <b>as much as</b> seventy-five pounds* fell from the sky onto the people below. They cursed God because of the terrible plague of the hailstorm.

	<p><b>16:21</b> Greek <i>1 talent</i> [34 kilograms].</p>	<p><b>16:21</b> Greek <i>1 talent</i> [34 kilograms].</p>
<p>Revelation 18:2</p>	<p>He gave a mighty shout:</p> <p>“Babylon is fallen—that great city is fallen! / She has become a home for demons. / She is a hideout for every foul spirit, / a hideout for every foul vulture / and every foul and dreadful animal.*</p> <p><b>18:2</b> Some manuscripts condense the last two lines to read <i>a hideout for every foul and dreadful vulture</i>.</p>	<p>He gave a mighty shout:</p> <p>“Babylon is fallen—that great city is fallen! / She has become a home for demons. / She is a hideout for every foul* spirit, / a hideout for every foul vulture / and every foul and dreadful animal.*</p> <p><b>18:2a</b> Greek <i>unclean</i>; also in each of the two following phrases.</p> <p><b>18:2b</b> Some manuscripts condense the last two lines to read <i>a hideout for every foul [unclean] and dreadful vulture</i>.</p>