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English Texts

ESVS KJVS 2

ESVS Words Verses New Testament

teaching

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ESVS GNT-T

Matt. 4:23 ¶ And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people.

Matt. 7:28 ¶ And when Jesus finished these sayings, the crowds were astonished at his teaching.

Matt. 9:35 ¶ And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

Matt. 15:9 in vain do they worship me, teaching as doctrines the commandments of men."

Matt. 16:12 ¶ Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Matt. 21:23 ¶ And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these things, and who gave you this authority?"

Matt. 22:33 And when the crowd heard it, they were astonished at his teaching.

Matt. 26:55 At that hour Jesus said to the crowds, "Have you

Matt. 4:23 ¶ Καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

Matt. 7:28 ¶ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσαντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ.

Matt. 9:35 ¶ Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν.

Matt. 15:9 μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίαις ἐντάλματα ἀνθρώπων.

Matt. 16:12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Matt. 21:23 ¶ Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Thayer

Greek Entry

δικαίω

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1344. **δικαίω**; *dikaioō, dikaiō*; future *dikaiōsō*; 1 aorist *edikaiōsa*; passive (present *dikaioumai*); perfect *dedikaiōmai*; 1 aorist *edikaiōthēn*; future *dikaiōthēsomai*; (*dikaio*); the Septuagint for *šidēq* and *hišdiq*;

1. properly, (according to the analogy of other verbs ending in -οῶ, as *tuflōō, douloō*) to make *dikaio*s; to render righteous or such as he ought to be; (Vulgate *justifico*); but this meaning is extremely rare, if not altogether doubtful; *edikaiōsa tēn kardian mou* stands for *zīkāt lēbābī* in Ps. 72:13 (Ps. 73:13) (unless *I have shown my heart to be upright* be preferred as the rendering of the Greek there).

2. *tina*, to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered (Ezek. 16:51f; *tēn psuchēn autou*, Jer. 3:11, and, probably, *dikaioun dikaion*, Isa. 53:11): *hē sofia edikaiōthē apo tōn teknhōn autēs*, the wisdom taught and exemplified by John the Baptist, and by Jesus, gained from its disciples (i.e. from their life, character, and deeds) the benefit of being shown to be righteous, i.e. true and divine (cf. Buttman, 322 (277); others interpret, was acknowledged to be righteous on the part of (nearly, equivalent to, by) her children; cf. Buttman, 325 (280); see *apo*, II. 2 d. bb.), Luke 7:35; Matt. 11:19 (here *T Tr* text *WH* read *ergōn*, i.e. by her works); passive, of Christ: *edikaiōthē en pneumati*, evinced to be righteous as to his spiritual (divine (?) cf. e.g. Ellicott at the passage or Meyer on Rom. 1:4) nature, 1 Tim. 3:16; of God: *hopōs dikaiōthēs en tois logois sou*, Rom. 3:4 from Ps. 50:6 (51:6) (*kurius monos dikaiōthēsetai*, Sir. 18:2); passive used reflexively, to show oneself righteous: of men, Rev. 22:11 Rec.; (*ti dikaiōthōmen*; Gen. 44:16).

3. *tina*, to declare, pronounce, one to be just, righteous, or such as he ought to be, (cf. *homoioō* to declare to be like, liken, i.e. compare; *hosioō*, WisSol 6:11; *axioō*, which never means to make worthy, but to judge worthy, to declare worthy, to treat as worthy; see also *koinoō*, 2 b.); a. with the negative idea predominant, to declare guiltless one accused or who may be accused, acquitted of a charge or reproach, (Deut. 25:1; Sir. 13:22 (21), etc.; an unjust judge is said *dikaioun ton asebē* in Exo. 23:7; Isa. 5:23); *heauton*, Luke 10:29; passive *ou dedikaiōmai*, namely, with God, 1 Cor. 4:4; pregnantly with *apo tōn hamartiōn* added, to be declared innocent and therefore to be absolved from the charge of sins (cf. Buttman, 322 (277)), Acts 13:38 (39) (so *apo hamartias*, Sir. 26:29; simply, to be absolved, namely, from the payment of a vow, Sir. 18:22 (21)); hence, figuratively, by a usage not met with elsewhere, to be freed, *apo tēs*

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though Brown thinks that he is identified with the one whom this is "the beloved disciple," links that the unnamed disciple since Philip and Andrew go this Gospel (6:5-9; 12:21-22) on the same village (1:44).<sup>102</sup> First, before he did anything "before the other unnamed would find his brother,"<sup>104</sup> found his very own (ἴδιον, *idion*) not simply a relative). Andrew brought Simon to Jesus, and thus, in a sense, came the first Christian.

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Instant Information

grass. Physical beauty is as short-lived as the flowers of the field. The grass withers, and the flowers fall, but the word of the Lord stands forever. Jesus and came and visited Jesus. The identity of the unnamed disciple here is

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- JOHN 3:16
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John Chapter 3

the Son of man be lifted up; <sup>15</sup>that whosoever believeth may in him have eternal life. <sup>16</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. <sup>17</sup>For God sent not the Son into the world to judge the world; but that the world should be saved through him. <sup>18</sup>He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. <sup>19</sup>And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup>For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. <sup>21</sup>But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

<sup>22</sup>After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. <sup>23</sup>And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. <sup>24</sup>For John was not yet cast into prison. <sup>25</sup>There arose therefore a questioning on the part of John's disciples with a Jew about purifying. <sup>26</sup>And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. <sup>27</sup>John answered and said, A man can receive nothing, except it have been given him from heaven. <sup>28</sup>Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. <sup>29</sup>He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. <sup>30</sup>He must increase, but I must decrease. <sup>31</sup>He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. <sup>32</sup>What he

Chapter III The Conversation with Nicodemus, John 3:1-21

16) Why a new paragraph should begin at this verse is hard to see since the connection with γάρ both here and in v. 17 is close. The fact that the dialog stops, also all forms of personal address such as "thou" to Nicodemus, is naturally due to the simple didactic nature of what Jesus says and begins already at v. 13, where, if for such a reason a paragraph is to be made, it might be made. The idea that a new paragraph starts with v. 16 because Jesus' words stop here and John's own reflections are now added, is contradicted by the two γάρ, by the close connection of the thought, which runs through to v. 21, and by the absence of even a remote analogy for a conversation or a discourse that goes over, without a word to indicate this, into the writer's own reflection.

Jesus tells Nicodemus that the Son of man *must* be lifted up for the purpose indicated. This δεῖ is elucidated in v. 16, hence γάρ which so often offers no proof but only further explanation. **For thus did God love the world, that he gave his Son the Only-begotten, in order that everyone believing in him should not perish but have life eternal.** The "must," the compulsion, lies in the wonder of God's love and purpose. By telling Nicodemus this in such lucid, simple language Jesus sums up the entire gospel in one lovely sentence, so rich in content that, if a man had only these words and nothing of the rest of the Bible, he could by truly apprehending them be saved. They flow like milk and honey says Luther, "words which are able to make the sad happy, the dead alive, if only the heart believes them firmly." What a revelation for this old Pharisee Nicodemus who all his lifelong had relied on his own works! And this testimony concerning what was in the heart of God comes from him who came down from heaven, came down so that he still is in heaven, from the Son of man and Son of God himself, the only ἐπουρόνιος who alone can declare the ἐπουρόνιος at firsthand. 1:18 and 3:12 who thus in the very

perish ■ verb 1 literary die, especially in a violent or sudden way. ► suffer complete ruin or destruction. 2 (of rubber, food, etc.) rot or decay. 3 (be perished) Brit. informal be suffering from extreme cold. — PHRASES **perish the thought** informal may the thought or idea prove unfounded. — ORIGIN Middle English: from Old French *periss-*, lengthened stem of *perir*, from Latin *perire* 'pass away'.

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1901 ASV, ESV, NIV84, KJV 1900, NKJV

1901 ASV | Jn 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

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NKJV | Jn 3:16 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

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- Oct 4, 2011 Gen 1-3
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## Resources Updated on Friday, January 13, 2012

The following resources were updated:

- The Babylonian Talmud, Volumes 1-20: Original Text, Edited, Corrected, Formulated, and Translated into English
  - Critical and Exegetical Handbook to the Acts of the Apostles, Volume 1
  - Critical and Exegetical Handbook to the Acts of the Apostles, Volume 2
  - Critical and Exegetical Handbook to the Epistle to the Ephesians and the Epistle to Philemon
  - Critical and Exegetical Handbook to the Epistle to the Galatians
  - Critical and Exegetical Handbook to the Epistle to the Hebrews
  - Critical and Exegetical Handbook to the Epistle to the Romans, Volume 1
  - Critical and Exegetical Handbook to the Epistle to the Romans, Volume 2
  - Critical and Exegetical Handbook to the Epistles of St. Paul to the Thessalonians
  - Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus
- ...and 12 more.

Updated Resources

## Qualifications for Overseers

1 Timothy 3:1-7  
 Faithful is the saying, If a man seeketh the office of a bishop, he desireth a good work. The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil.

1901 ASV

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## Human Life is Impermanent

1 Peter 1:24  
 The transitory character of human nature is emphasized by a quotation of Isaiah 40:6, 7. Human life is as impermanent as grass. Physical beauty is as short-lived as the flowers of the field. The grass withers,

and the flowers droop and die. MacDonald, W., & Farstad, A. (1997). *Believer's Bible Commentary: Old and New Testaments* (1 Pe 1:24). Nashville: Thomas Nelson.

unknown, though Brown thinks that he is to be identified with the one whom this Gospel calls "the beloved disciple;"<sup>102</sup> Boismard thinks that the unnamed disciple was Philip, since Philip and Andrew go together in this Gospel (6:5-9; 12:21-22) and came from the same village (1:44).<sup>103</sup> Andrew "first, before he did anything else," or, "before the other unnamed disciple could find his brother,"<sup>104</sup> found Simon Peter, his very own (ἰδιον, *idion*) brother (not simply a relative). Andrew then brought Simon to Jesus, and thus, in a sense, became the first Christian evangelist.<sup>105</sup> Bryant, B. H., & Krause, M. S. (1998). *John. The College Press NIV commentary* (Jn 1:40). Joplin, Mo.: College Press Pub. Co.

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JOHN 3:16

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Notes

MY CONTENT

CROSS REFERENCES

- The New Treasury of Scripture Knowledge
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1 Jn 4:9 | Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.

1 Jn 4:10 | Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

Ro 5:8 | But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.

Eph 2:4 | but God, being rich in mercy, for his great love wherewith he loved us,

2 Th 2:16 | Now our Lord Jesus Christ himself, and God our Father who loved us and gave us eternal comfort and good hope through grace,

Ge 22:12; Is 9:6; Jn 1:18, 29, 3:15, 36, 5:19, 6:29, 40, 10:28, 11:25, 26, 12:25, 43; Ro 5:8, 8:32; 1 Co 13:1; Ga 2:20; Eph 2:4; Col 1:13, 3:12; 1 Th 1:4; 2 Th 2:13, 16; Heb 1:2; 1 Jn 3:1, 16, 4:7, 8, 9, 10, 11, 12; Jud 1; Re 1:5

Notes

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- John**
- 3:16-18

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- 2:19-3:22

**A Harmony of the Gospels**

- § 32. The Interview of Nicodemus with Jesus

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John 3:16

John Chapter 3

the Son of man be lifted up; <sup>15</sup>that whosoever believeth may in him have eternal life. <sup>16</sup>For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. <sup>17</sup>For God sent not the Son into the world to judge the world; but that the world should be saved through him. <sup>18</sup>He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. <sup>19</sup>And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. <sup>20</sup>For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved. <sup>21</sup>But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

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The Interpretation of St. John's Gospel Concise Oxford English Dictionary

John 3:16

Chapter III The Conversation with Nicodemus, John 3:1-21

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Text Comparison

John 3:16

1901 ASV, ESV, NIV84, KJV 1900, NKJV

1901 ASV | Jn 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

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