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Weekly Bible Notes
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FREE SAMPLER

Digging deeper into the Bible

For study the week of **November 18-24, 2024**

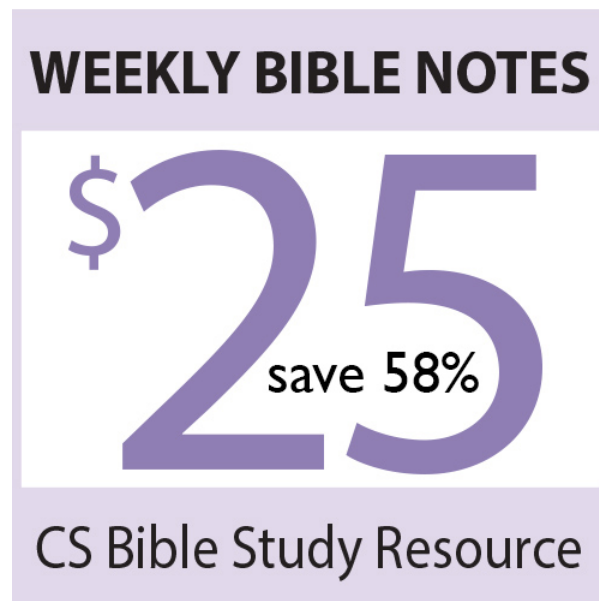
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The **complete chapters and/or stories** are provided in canonical order for your weekly Bible study. The format is designed so you can **print and arrange the complete stories / chapters in 3-ring binders in canonical order for future, easy reference**. New chapters/stories are published each week, so that you can **build a cumulative Bible study reference tool**.

The text of each featured chapter / story is presented in the **Common English Version (CEB)**, and just below the block of text are links to the text in nine other translations or paraphrases. An **alternate, modern Bible translation for each verse** is provided with the commentary on each verse, and a list of the Bible version abbreviations with full titles and copyright information can be found at the end of this document.



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Luke 12:22-34

Do Not Worry | Lessons of Trustfulness in God (FENTON) | The Cure for Anxiety (HCSB)

(CEB)* ²² Then Jesus said to his disciples, “Therefore, I say to you, don’t worry about your life, what you will eat, or about your body, what you will wear. ²³ There is more to life than food and more to the body than clothing. ²⁴ Consider the ravens: they neither plant nor harvest, they have no silo or barn, yet God feeds them. You are worth so much more than birds! ²⁵ Who among you by worrying can add a single moment to your life? ²⁶ If you can’t do such a small thing, why worry about the rest? ²⁷ Notice how the lilies grow. They don’t wear themselves out with work, and they don’t spin cloth. But I say to you that even Solomon in all his splendor wasn’t dressed like one of these. ²⁸ If God dresses grass in the field so beautifully, even though it’s alive today and tomorrow it’s thrown into the furnace, how much more will God do for you, you people of weak faith! ²⁹ Don’t chase after what you will eat and what you will drink. Stop worrying. ³⁰ All the nations of the world long for these things. Your Father knows that you need them. ³¹ Instead, desire his kingdom and these things will be given to you as well. ³² “Don’t be afraid, little flock, because your Father delights in giving you the kingdom.

Don’t Trust in Money (EXB)

³³ Sell your possessions and give to those in need. Make for yourselves wallets that don’t wear out—a treasure in heaven that never runs out. No thief comes near there, and no moth destroys. ³⁴ Where your treasure is, there your heart will be too.

*(Common English Bible) View text in: [AMP](#) | [GNT](#) | [KJV](#) | [MSG](#) | [NET](#) | [NIV](#) | [NLT](#) | [NRSVUE](#) | [VOICE](#)

COMMENTARY/RESOURCES:

OVERVIEW: “Jesus begins with a call not to worry. The Greek present imperative used here implies that we should be constantly free of anxiety. We are subject to God’s care, so we should rest in his hands. The issue in this passage concerns the basics of ‘life’: food, health, and clothing. We should not be excessively distracted about our physical circumstances, for food and clothes are but the wrapping paper around which true life revolves.” (*The NIV Application Commentary (NIVAC)*, p349)

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. (KJV)

(NEB) 'Therefore', he said to his disciples, 'I bid you put away anxious thoughts about food to keep you alive and clothes to cover your body.

COMMENTARY: *Life*) The Greek noun in vv.22 and 23 is *pshche*, which the KJV usually translates as “soul.” NAC thinks Jesus here used “soul” to refer to “the whole human being, including his or her eating capacity. ‘Body’ refers to the human being as one who needs clothing.” (*The New American Commentary (NAC)*)

“Worry occupies too much of our lives. Jesus told the disciples clearly: Do not worry about life’s necessities, food and clothing. The central core of life is much more than eating and clothing. Now this is not intended to dismiss the pleas of someone deep in poverty. Such a person needs to trust in God, but he or she also needs to be able to trust in us as God’s instruments to care for his needy people. The verse is directed at people like the man planning to build a new barn who have sufficient earthly goods and spend their time scheming and fretting how to get more. Let God take care of the essentials, Jesus declared. You be sure you are prepared to face God’s final judgment. Certainly, if you are not going to worry about the basics, do not worry about the rest of it either. Worry is not a part of God’s menu for living. Let the Holy Spirit lead in your decision-making process, and trust him to lead you to meaningful life. Trust eases worry out of your life.” (**Butler**, T. C. (2000). *Luke (Holman New Testament Commentary (HNTC)* Vol. 3, p. 205). Nashville, TN: Broadman & Holman Publishers.)

METACOMMENT: "One who learns to look below the surface of present human conditions is forced to admit that at least half of the prevailing sickness and suffering, also premature death, is due to worry, to entire disregard of Christ Jesus' emphatic command, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on." This command is disregarded because it is misunderstood, and if matter were the source of our supply the command would certainly be impracticable, as so many today believe. If, on the other hand, Spirit is the real, the only source of supply (and this is what Christian Science insists upon), is it not the very acme of foolishness either to look away from God, or to insist that He look away from the real to the unreal in order to help us." (**Knott, Annie M., "What God Gives", Sentinel** Vol. 11 (13 March 1909), p. 551.)

JSH-Online: <https://sentinel.christianscience.com/issues/1909/3/11-28/what-god-gives>

23 The life is more than meat, and the body is more than raiment. (KJV)

(NLT) For life is more than food, and your body more than clothing.

COMMENTARY: "Jesus explains his call away from worry by noting that life is more than food or clothing. In 10:25-28 Jesus made it clear that real life has to do with relationship. Living is more than having; it is being in relationship with God and relating well to others. Placing concern for our daily needs in God's hand is part of what it means to have relationship with God." (**The IVP New Testament Series (IVP)**)

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? (KJV)

(NEB) Think of the ravens: they neither sow nor reap; they have no storehouse or barn; yet God feeds them. You are worth far more than the birds!

(TPT) Take the carefree birds as your example. Do you ever see them worry? They neither grow their own food nor put it in a storehouse for later. Yet God takes care of every one of them, feeding each of them out of the abundance of his love and goodness. Isn't your life more precious to God than a bird? Be carefree in the care of God!

COMMENTARY: "The raven illustration shows that God provides for His creatures. The implication is that God will provide for people, and even more so disciples, since they are more important to Him than birds. Jesus' choice of a raven for His illustration is interesting since ravens were unclean (Leviticus 11:15) and are infamous for not feeding their own young, yet God sees that the young ravens eat. Birds do not and cannot provide for themselves as humans do and can, but God still provides for them. Again Jesus argued from the lesser to the greater (cf. Luke 12:6-7)." (**Expository Notes (CONSTABLE)**)

METACOMMENT: "The demand for food upon this life plane springs from normal human conditions, and the need is supplied, according to the gospel writers, even for the sparrows and ravens, by divine provision. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? ... Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" (Luke, 12: 6, 24)." (**W., "Dilemma is the Mother of Ill-Logic", Sentinel** Vol. 4 (24 July 1902), p. 752.)

JSH-Online: <https://sentinel.christianscience.com/issues/1902/7/4-47/dilemma-is-the-mother-of-iii-logic>

25 And which of you with taking thought can add to his stature one cubit? (KJV)

(PHIL) Can any of you make himself an inch taller however much he worries about it?

(VOICE) Which one of you can add a single hour to your life or 18 inches to your height by worrying really hard?

COMMENTARY: The Greek is ambiguous as to whether adding height (a "cubit" = eighteen inches) or adding time is meant. Most modern versions translate as does the NIV: "add a single hour to his life," but put "stature" in their margins. However Danker prefers "height": "The disciple has not grown to his present height through anxious thought. It is a natural process and a small thing (verse 26), because it is taken for granted in human experience. One might render: 'Who grows by worrying about his height?'" (**Danker, Frederick W., Jesus and the New Age** (St. Louis: Clayton, 1972))

26 If ye then be not able to do that thing which is least, why take ye thought for the rest? (KJV)

(NLT) And if worry can't accomplish a little thing like that, what's the use of worrying over bigger things?

COMMENTARY: "Jesus drew the conclusion by arguing from the lesser to the greater again. If it is futile to worry about small matters that lie outside our control, it is even more foolish to worry about larger matters that lie even farther outside our control. The smaller matters include living longer and the larger include all of life and its needs." **(Expository Notes (CONSTABLE))**

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. (KJV)

(TPT) "Think about the lilies. They grow and become beautiful, not because they work hard or strive to clothe themselves. Yet not even Solomon, wearing his kingly garments of splendor, could be compared to a field of lilies.

Solomon (King): See the [Bible Character Notes](#)

COMMENTARY: *Consider the lilies*) "Used technically, *krina* may have referred to the white lily, *candidum lilium*, but the term was more often used loosely of any flowers that had a lily-like appearance....There is no OT comment on Solomon's dress, but the riches and pomp of his court had become legendary." **(Word Biblical Commentary (WBC))**

"Toiling and spinning to provide clothing seems to be in view. This was women's work in Jesus' day in contrast to providing for the young (Luke 12:24) that was men's work. Thus Jesus implied that His teaching was applicable to both male and female disciples." **(Expository Notes (CONSTABLE))**

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? (KJV)

(NLT) And if God cares so wonderfully for flowers that are here today and thrown into the fire tomorrow, he will certainly care for you. Why do you have so little faith?

(TPT) If God can clothe the fields and meadows with grass and flowers, can he not clothe you as well, O struggling one with so many doubts?

(VOICE) Look at the grass growing over there. One day it's thriving in the fields. The next day it's being used as fuel. *If God takes such good care of such transient things*, how much more you can depend on God to care for you, weak in faith as you are.

COMMENTARY: *The grass*) Many commentators either assume Jesus here means "grass," or "lilies and grass," are fuel for an oven. However Lenski has another view. "The lilies of which Jesus speaks have a grassy foliage and are thus called *chortos* like all plants of this type. Both the designation 'grass' for the little lily plants and the description of their brief life and beauty heighten the contrast with the disciples who are destined for eternal life." **(Commentary on the New Testament (LENSKI))**

METACOMMENT: "Faith, in its relation to the supply of physical needs, is also clearly explained, not only by the feeding of the multitude, but by reference to the fact that it was the "little faith" of the disciples which caused them to "reason" among themselves because they had not provided for this emergency by buying or by depending upon material resources. Clothing is likewise enumerated in the words. 'If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith?'" **(Ring, Gertrude, "Faith", Sentinel Vol. 10 (7 March 1908), p. 524.)**

JSH-Online: <https://sentinel.christianscience.com/issues/1908/3/10-27/faith>

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. (KJV)

(PHIL) You must not set your heart on what you eat or drink, nor must you live in a state of anxiety.

COMMENTARY: “do not seek ... nor have an anxious mind: Since God will provide, there is no need for us to concentrate on mundane things such as food. This should not be our chief concern, but instead our first priority should be doing the will of God.” (*Nelson’s New Illustrated Bible Commentary (NNIBC)*)

Of doubtful mind) This command reads much like Jesus’ words in verse 22, but there is a difference in intensity as EBC explains: “Being doubtful or worried is the third of four prohibitions [“Take no thought,” verse 22; “Seek not” and “neither be...,” both in verse 29; “Fear not,” verse 32]. The word for ‘worry’ here *meteórizesthe* differs from that in v.22 (*merimnate*). In Classical Greek *meteórizesth* meant ‘be raised up’ or ‘suspended’. While it came metaphorically to mean ‘worry’, the literal meaning might be expressed by ‘be in suspense’ or ‘be up in the air’ [like the derived word “meteor”].” (*The Expositor’s Bible Commentary (EBC)*)

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. (KJV)

(MSG) People who don't know God and the way he works fuss over these things, but you know both God and how he works.

(VOICE) People of the world who don't know God pursue these things, *but you have a Father caring for you*, a Father who knows all your needs.

COMMENTARY: “The ‘nations of the world’ ...running after food and drink creates the anxiety of their lives and the lack of inner peace. Jesus speaks radically about material possessions, presenting the proper stance that disciples are to adopt vis-à-vis such matters. Store up rather in heaven an impregnable treasure.” (*The Anchor Bible (AB)*)

“If they worry about these things, they will find themselves motionless for God, accomplishing nothing for the Kingdom. God’s people are to be different. Believers have an eternal perspective that is focused on the Kingdom to come; they trust their Father to know their needs for their time on the earth.” (*Life Application New Testament Commentary (LANTC)*)

“What he is saying is that believers must differ in their inner yearnings, must set their hearts on different things, must be controlled by different ideals, and must be motivated by a different love.” (*New Testament Commentary (NTC)*)

31 But rather seek ye the kingdom of God; and all these things shall be added unto you. (KJV)

(MSG) Steep yourself in God-reality, God-initiative, God-provisions. You'll find all your everyday human concerns will be met.

(NEB) No, set your mind upon his kingdom, and all the rest will come to you as well.

(VOICE) *Since you don't need to worry—about security and safety, about food and clothing—then pursue God's kingdom first and foremost*, and these other things will come to you as well.

COMMENTARY: “Jesus told his disciples to **make the Kingdom of God their primary concern**. This means to submit to God’s sovereignty today, to work for the future coming of his Kingdom, to represent God here and now, and to seek his rule in our hearts and in the world. So many spend their time worrying about the basics of life, but Jesus says to think about the Kingdom first, and God **will give you all you need from day to day**. Christ’s promise is not that Kingdom seekers will get everything they desire, but that the necessities for faith and service will be in abundance. When God’s children have their priorities right, they can trust that God will always care for them. They may not become rich, but they will not lack what they need.” (*Life Application New Testament Commentary (LANTC)*)

“**But seek his kingdom**. Matthew 6:33 adds ‘and his righteousness,’ which is a strong emphasis in his Gospel. The exhortation means to pursue those things involving the kingdom of God rather than material possessions. To ‘seek his kingdom’ can be understood as: (1) desiring the consummation of the kingdom (Luke 11:2), which in turn may include the thought that believers can in some way advance the coming of the kingdom; (2) praying the Lord’s prayer; (3) seeking the blessings of the kingdom, i.e., treasure in heaven, rather than earthly possessions; (4) submitting to God’s rule. In the present context (12:21 and esp. 33) the third alternative makes

the most sense.” (Stein, R. H. (1992). *Luke (The New American Commentary (NAC))* Vol. 24, p. 356). Nashville: Broadman & Holman Publishers.)

METACOMMENT: ““Seek ye the kingdom of God; and all these things shall be added unto you.” The kingdom of God, Jesus taught, is within you, and by seeking the illuminated consciousness within we shall find dominion over all things.” (Swope, Kate, “*Faith in Understanding*”, *Sentinel* Vol. 5 (27 June 1903), p. 679.)

JSH-Online: <https://sentinel.christianscience.com/issues/1903/6/5-43/faith-in-understanding>

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (KJV)

(CEV) My little group of disciples, don't be afraid! Your Father wants to give you the kingdom.

(NLT) “So don't be afraid, little flock. For it gives your Father great happiness to give you the Kingdom.

COMMENTARY: “The pastoral image in verse 32 is informative, since sheep can be among the more skittish of creatures and tend to be frightened easily. Jesus casts God as a caring great shepherd who cares for his own and gives them what they need in order to do what he has called them to do. If we do not need to worry about the provisions of life, then we can be generous with what God has given us.” (*The NIV Application Commentary (NIVAC)*, p350)

“Believers are tenderly loved by God the Father. It is ‘the Father’s good pleasure’ to give them a kingdom. He regards them as his dear children in Christ. He sees no spot in them. ‘When Christ who is our life shall appear, then shall ye also appear with him in glory’ (Rom.8:18; Col.3:4).” (*J. C. Ryle Expository Thoughts on the Gospels (RYLE)*)

METACOMMENT: ““Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom,” clearly expresses the will of God. Christian Scientists understand the will of God, and must have faith in that understanding. Even if the faith be no larger than a grain of mustard seed, yet must it be used faithfully and confidently in behalf of further growth. All that is necessary to correct one wrong thought is one right thought. One error needs but one reversal. One lie needs but one correction, and so Christian Science treatment is very simple. It meets the will of evil with the omnipotent will of good,—God. The confidence in Christian Science treatment is based on a knowledge of the will of God. The Christian Scientist is in no breathless suspense of fear in contemplating the will of his God, for in understanding God, he perceives His will also. Therein understanding transcends faith, yet must he have a perfect faith in that understanding.” (Swope, Kate, “*Faith in Understanding*”, *Sentinel* Vol. 5 (27 June 1903), p. 679.)

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33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (KJV)

(NLT) “Sell your possessions and give to those in need. This will store up treasure for you in heaven! And the purses of heaven never get old or develop holes. Your treasure will be safe; no thief can steal it and no moth can destroy it.

COMMENTARY: “Because of their eternal perspective (Luke 12:29-30) and because of the future Kingdom they will possess, God’s people are free to give. They can hold their possessions lightly. In fact, they can **sell** them and **give to those in need**. In so doing, they will provide for themselves **treasure** that cannot disappear, for it rests **in heaven**. Jesus was not telling his followers to sell all their possessions, but rather to sell whatever they could to make giving to the poor possible. This “treasure” in heaven includes, but is not limited to, tithing money. Believers add to it as they bring others to Christ and act out their obedience to God. The “treasure” is the eternal value of whatever is accomplished on earth. Acts of obedience to God, stored in heaven, cannot be stolen nor will they decay. Nothing can affect or change them; they are eternal.” (*Life Application New Testament Commentary (LANTC)*)

“As to the meaning of the passage, it has at times been grossly misinterpreted, as if Jesus said to *all* his followers, ‘sell all your possessions and give *the entire proceeds* to the poor.’ The result would be that very soon the church would become a burden to society. Heavenly treasures are moth-proof and burglar-proof, in other

words, they endure forever in all their sparkling luster, as the irremovable possession of the children of the heavenly Father.” (*New Testament Commentary (NTC)*)

34 For where your treasure is, there will your heart be also. (KJV)

(PHIL) For wherever your treasure is, you may be certain that your heart will be there too!”

(TPT) Where you deposit your treasure, that is where you fix your thoughts—and your heart will long to be there also.”

COMMENTARY: “Wherever one’s **heart** is, will inevitably be found one’s **treasure**. People put their time, energies, and resources into those things they value, those things dear to their heart. Resources invested in material things are a sure sign that the things of this world are valued and not the things of God’s kingdom. The disciple willing to use personal resources to help those in need and to further the work of the kingdom, however, demonstrates a heart inclined to God’s work.” (*New International Bible Commentary (NIBC)*, p197)

“If one’s faith is first of all placed in God, the real choices of the person’s life will be governed from that perspective. This is having one’s heart where the treasure is. Not property values or political expedience, but concern for justice and the true well-being of people determines whether one has a vision of the Kingdom.” (**Danker**, Frederick W., *Jesus and the New Age* (St. Louis: Clayton, 1972))

METACOMMENT: “A careful study of the twelfth chapter of the Gospel of Luke, which records Jesus’ exposition of the truth regarding the problems of lack and covetousness, discloses that trust in God is what men most need. This, of course, implies the need for a better understanding of God as a foundation for faith and trust. Hence the admonition, so often quoted, to seek the kingdom of God first. And then follow the less often quoted words which point the way: “Sell that ye have, and give alms; provide yourselves ... a treasure in the heavens.... For where your treasure is, there will your heart be also.” What a requisite! “Sell that ye have, and give alms”! How impossible this seems to the one bowed beneath a load of care, and faced, perhaps, with debts clamoring for attention! And yet, if it were impossible, would the loving Master have left these instructions? It is true he prefaced the statement with the kindly words, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” But how hard it seems for mortals to “fear not,” and to have faith in God. Yet this lack of faith is what is largely responsible for the sense of lack regarding other needful things.” (**Gardiner, Wilbert H.**, *“Faith in Understanding”*, *Journal* Vol. 47 (June 1929), p. 134.)

JSH-Online: <https://journal.christianscience.com/issues/1929/6/47-3/overcoming-a-sense-of-lack>

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