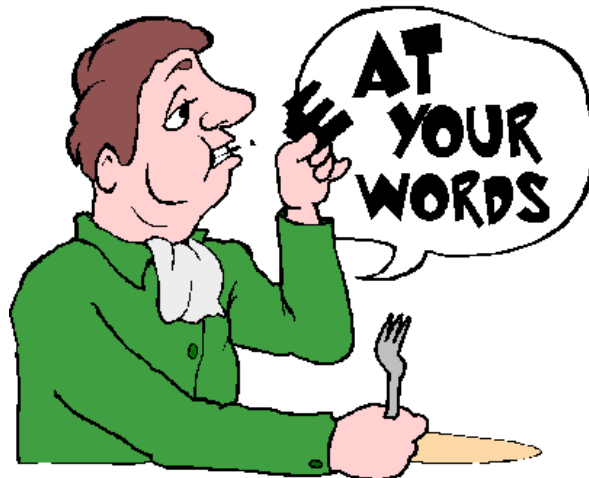


Hidden Hebrew Idioms



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Meet John, John Idiom. John is a middle-aged businessman stuck in the rat race of life. He had planned a corporate outdoor picnic until the rain clouds violently rolled in. John was so mad he blew a fuse because of the wet conditions. His big plans were now ruined and he was boiling over. "It's raining cats and dogs," he complained to himself. A meteorologist had told him, straight from the horses' mouth, that it was supposed to rain hard. John thought his friend was just pulling his leg, yet now he was really up the creek without a paddle. How could John host a cookout with mouthwatering burgers in the pouring rain? "Well, I guess that's just the way the cookie crumbles", John said under his breath as he pushed his grill back to his carport. He worried that because of this failure, his boss would give him the axe. Poor John.

As we might guess, John Idiom is a fictional character, yet his life is just like ours – full of clichés and idiomatic expressions to explain life.

What is an idiom?

Idioms are words that can't be taken literally and don't always stick out like a sore thumb. This is because we have grown up using idioms to color our speech and express ourselves. Comments like "a bull in a china shop" and "when the cows come home," fill the English language. One web site says that an idiom is "a manner of speaking that is natural to native speakers of a certain language." Idioms add lively ideas to our speech. These phrases have been adapted into our language over the years, to the point where, they have become part of normal speech. They are word pictures that describe situations vividly. Yet, idioms can also be very confusing.

They are confusing because they don't mean what they say. When we say to someone that "the cat's got your tongue," we are not really suggesting that a ferocious feline attacked the person's mouth. Instead, we are actually expressing that the person doesn't have anything to say. Go figure.

Perhaps, we remember the use of the word "bad" in the 1980's that suggested something was actually "good." Was Michael Jackson's dancing good or bad? Who knows?

This can be very confusing! Idioms can also be very frustrating to a foreigner who tries to comprehend words literally. It is easy to be misled by word-for-word speech because people don't really "spill the beans" when they have something special to say. We can't, really "kill time." We even attempt to convey complex ideas, by using a single word or title, such as "America." Do we even know the origin and past, of these words, or their meaning? Probably not.

Every language and dialect has its own collection of sayings that imply and suggest thoughts, naturally. For example, when a teen says you are "off the chain," they are actually giving you their seal of approval. Such an age-specific phrase as this, like many idioms, doesn't cross the culture barrier very easily. People learning a new language; usually translate individual words, to understand what is being communicated. Our minds take in foreign information word-for-word, instead of thought-for-thought. So, just as the phrase "absent without leave" would easily confuse a person new to English, many Hebrew idioms that are hidden within the Scriptures have misled millions.

Hidden Hebrew Idioms

Various Hebrew idioms have found their way into the everyday talk of millions of people. Take for example, these Biblical expressions in the story about a man unwilling to "go the second mile", yet he still hoped to "kill the fatted calf." This man thought it was all right to "eat the forbidden fruit." Obviously he did not believe in following the "straight and narrow." This miserable person could not see the "handwriting on the wall." He thought he was a "law unto himself" and would probably end up "inheriting the wind." He expected "manna to fall from heaven," probably because he was the kind who thought he could "walk on water." Maybe his trouble began when his parents "spared the rod and spoiled the child." In any case, he seems never to have learned that the "love of money is the root of all evil," and he must have believed the lazy, not the "meek would inherit the earth".

Someone may have told him that man does "not live by bread alone," but it was "casting pearls before swine," because, like the leopard, "he could not change his spots." Undoubtedly, he will go on trying to be "all things to all men" because he

remembers from the Bible something to the effect that one should “eat, drink, and be merry”. Oh well, let him go, are we “our brother’s keeper”?

See, most of the Scriptures were originally written in the Hebrew and Aramaic languages. For hundreds of years, Hebrew idioms have been literally translated into English. An ancient manuscript, written to a Jewish culture has been deciphered and changed, to fit a modern society. When we read the scriptures, we read the work of translators and scholars. These workers have transformed an ancient document, by substituting English words for the original Hebrew words. The problem is, many times, the words are translated correctly, but the original Hebrew thought is lost. The words are there, but the meaning is missing. Talk about being lost in the translation! To understand this, just imagine writing that someone “kicked the bucket” and imagine your reader actually thinking a bucket was physically kicked.

When idioms are hidden behind literal reading, confusion sets in. This disorder portrays Biblical concepts in incorrect manners and presents ideas that are not representative to the original Hebrew thought. The fact is, that most people don’t recognize the hidden Hebrew idioms that they have adopted into their belief systems. The only thing worse than being wrong, is to be wrong and to not know it.

While reading the Scriptures, we come across many Hebrew idioms. We read statements that seem to be mixed up. We skim over passages that seem to contradict themselves. As innocent and unsuspecting Bible readers, we just skip over the hard parts, to understand the familiar verses. We ignore the weird word pictures, as if they weren’t there. We know that it is human nature to ignore big words and difficult concepts when reading. This is just the way the Western brain works. This 'skip reading' is coupled with a church that many times teaches people to have “more faith and believe” what doesn’t seem to make sense. Very seldom are people encouraged to study and search for the deeper and true meaning of the Scriptures. However, as believers, our minds are to be different than that of the world. Our approach to the Bible should be different than our approach to other reading.

“Do not be conformed to the pattern of this world but be transformed by the renewing of your mind” -- Romans 12: 1, 2.

Our minds must be made new, to understand the difficult passages of scripture and the hidden Hebrew idioms. This renewal is aided by investigation, analysis, and carefully examination of the Bible, instead of just reading it.

LET'S TRY SOME WORD PLAY

Why are a wise man and a wise guy, opposites?
Why is the man who invests money called broker?
When cheese gets its picture taken, what does it say?
If an oriental person spins around several times, does he become disoriented?
Or, if a pig loses its voice, is it disgruntled?

The plain just doesn't make sense sometimes! To just read the Bible is to take every word at face value, to gloss over the difficult passages and weird suggestions. When we read the Scriptures we don't experience the full potential of the written word to change us. We are commanded though to study, to dig for the deeper hidden meanings and to apply what we learn to our lives.

From Genesis to Revelation, there are hundreds of commandments and ordinances from the Almighty. Yet, believers are never told to read the Bible. Out of all the mitzvot, this one is just not there. We are told though, to "study to show yourself approved, a workman who does not need to be ashamed, who correctly handles the word of truth," -- 2 Timothy 2:15. This admonishment to study is a call to go deeper than just casual reading. It's an appeal to discuss, to explore, and to delve into the context of what is being communicated. It is the path to gaining insight into the original meaning of what was written. No longer will Hebrew idioms and bad translations cloud our understanding. Thousands of years of humanism & theology are washed away as we really study the Torah. Clarity comes through word studies and research with books like Hebrew dictionaries and lexicons. Recognizing Hebrew idioms and learning the differences between modern translations and the ancient Hebrew language, is just the start to really studying the scriptures. We also need to learn the Hebrew culture.

Imagine hearing the French phrase, "petit dejeuner" and literally translating it as "little lunch." If you don't know much about life in France, then "petit dejeuner" doesn't make a lot of sense. Do people eat a little lunch early in the morning? Well, this French expression really means "breakfast." If you know the French culture, then you probably already knew this. Being aware of culture brings clarity to context. The more we know, the more we live the Hebrew culture, the more of Yahshua's words we understand. The more we accept the Yisraelite lifestyle, the more Hebrew idioms and tough parts of the Torah will make sense.

A few examples

If the English idiom is true, that "you are what you eat," then let's chew on a few hidden Hebrew idioms. The following might upset some of your dearly-held beliefs, just proving that sacred cows do make the very best burgers!

Remember that an idiom is an expression from a local culture. One such statement, understood by those in the Hebrew culture, was used by Rabbi Yahshua. Matthew 5: 17-18 says, "Think not that I am come to destroy the Law, or

the prophets: I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, not one jot or one tittle shall pass from the Law, till all be fulfilled.”

For the modern-day Christians the previous verse means that the Torah and the others books of the “Old Testament” have been fulfilled, or done away with. They say that, “all was fulfilled” when Yahshua said, “it is finished” and the Law is no longer relevant. Such a belief about the Torah could not be farther from the truth. Just consider the Master’s own words. Has heaven and earth passed away? Of course not! Then, the Torah and the prophets remain necessary and essential to living the Almighty’s will.

Yahshua quoted a Hebrew idiom when He said He came not to destroy the Law or the prophets. He was using a familiar phrase easily understood during Biblical times. If someone heard a Torah teaching and didn’t agree, they would say that the Teacher was “destroying the law.” If they heard a teaching they thought was the right interpretation they would then say, “yes, this is fulfilling the law.” Yahshua had been accused of misinterpreting the Torah, yet He said that He was actually rightly and correctly teaching it. Traditional Jewish writings support this idiom, “Should all the nations of the world unite to uproot one word of the Law, they would be unable to do it,” Leviticus Rabbah 19:2. To understand the meaning of this verse, everything hinges on the meaning of the words “destroy” and “fulfill” in verse 17. What does Yeshua mean by “destroy the Law” and “fulfill the Law”? “Destroy” and “fulfill” are technical terms used in rabbinic argumentation. When a sage felt that a colleague had misinterpreted a passage of Scripture, he would say, “You are destroying the Law!” Needless to say, in most cases, his colleagues strongly disagreed. What was “destroying the Law” for one sage was “fulfilling the Law” (correctly interpreting Scripture) for another,” wrote Bivin and Bizzard in their book Understanding the Difficult Words of Yahshua.

In plain English, Yahshua is saying, “Never imagine for a moment that I intend to abrogate the Law by misinterpreting it. My intent is not to weaken or negate the Law, but by properly interpreting Elohim’s written Word, I aim to establish it, that is, make it even more lasting. I would never invalidate the Law by effectively removing something from it through misinterpretation. Heaven and earth would sooner disappear than something from the Law. Not the smallest letter in the alphabet, the jot or yod, nor even its decorative spur, the tittle, will ever disappear from the Law,” wrote Bivin and Blizzard on page 155.

If looks could kill

When people look at others with a cold stare or squinting eyes, more is being communicated than just a nasty glance. Envy and jealousy can easily be seen

through the windows of the eyes. This is just the issue our Rabbi Yahshua dealt with on many occasions throughout the Gospels.

Unfortunately, for many years translators and teachers have struggled with the Hebraic concept of the "evil eye." This idiom has created many problems, and has been misunderstood, because the Hebrew culture has been misunderstood. "The light of the body is the eye; If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness," Matthew 6:22-23a, KJV.

The people who heard Yahshua speak these very words immediately recognized what Yahshua meant when he talked of the evil eye.

This idea was and is common in the Hebraic culture. Yet, just pick up any different Bible translation and in it will be a quagmire of different words used to express this hidden Hebrew idiom. Each translation seems to deal with the issue differently. A few examples include, eye be whole, eye be simple, eye be sound, eye be plain, eye be healthy, sincere, clear, honest, or eye be good. This is very confusing! What did Yahshua really mean? Hebraically, what is an evil eye?

To answer these questions and bring clarity to this idiom, let's look at the context of Yahshua's words and consult two pillars of the Hebrew culture, the Tanakh and the Talmud.

First, let's look at the context. The very next verse after the evil eye quotation, explains exactly what the evil eye squints at. "But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness! No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both Elohim and Money," Matthew 6:23,24 NIV. When he spoke of the bad eye, Yahshua wasn't talking about bad eye sight or the need for lasik surgery! From the context it is easy to grasp that Yahshua was using a Hebrew expression to comment on people's greed. Each time Yahshua spoke of the eye being good or evil, or "plucking out the eye," he was speaking of the issue of greed. An evil eye is a greedy eye. A person with an evil eye is controlled by the desire to receive for self.

The writings and the words of the Rabbis explain this issue further. "he that has a good eye shall be blessed; for he gives of his bread to the poor," Proverbs 22:9. Again, if your eyes is good or 'tov' then you are not greedy. The opposite is also true. If your eye is evil then you shall not be blessed because you withhold from the poor. Traditional Judaism agrees with this. "A good eye gave fortieth, the house of Shammai say, the thirtieth part; a middling one, the fiftieth; and an evil one, the sixtieth part," Mishnah Trumopt, 4:3. Upon these words, the Jewish

commentators say, a 'good eye' means one that is liberal, and an 'evil eye' the contrary. The Talmud reads of 'trading, dedicating' and 'giving with a good' or an evil eye. "A good eye and a humble spirit and a lowly soul, those who have these are disciples of Abraham our father," Mishnah Aboth 5:19.

From a Hebraic viewpoint it is now easy to grasp the difficult words of Yahshua. "And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire," Matthew 18:9. Yahshua was not literally suggesting his followers mutilate themselves. Such a literal suggestion and teaching would be a direct contradiction and violation to Torah. "You are the children of the YHWH your Elohim. Do not cut yourselves," Devarim 14:1. Yahshua in the previous verse was suggesting that we run away from greed and idolatry. We should take precautions to guard and protect ourselves from the evil eye of want, to get rid of the evil eye of desire.

The Eye of a needle?

Speaking of eyes, another often-misunderstood passage in the Messianic writings deals with the eye of a needle. "Then Yahshua said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Elohim."

This odd phrase of the Messiah has for many years been explained away by Sunday school teachers and preachers.

We've been told that in Yisra'el there was a small area in Jerusalem for animals to pass through called the 'needle gate'. The camel could not enter Jerusalem unless it first stooped down and had all of its' baggage removed. The story goes that after dark, when the main gates in Jerusalem were shut, travellers or merchants would have to use this smaller gate, through which the camel could only enter unencumbered and crawling on its knees! This is a "great sermon material, with the parallels of coming to YHWH on our knees without all our baggage. A lovely story and an excellent parable for preaching but unfortunately unfounded! From at least the 15th century, and possibly as early as the 9th but not earlier, this story has been put forth, however, there is no evidence for such a gate, nor record of reprimand of the architect who may have forgotten to make a gate big enough for the camel and rider to pass through unhindered," says one web site. The often-quoted explanation of this idiom is unfounded.

Unfortunately, the issue with the camel and the eye of the needle is not an idiom but a bad translation. This 'opens up a whole new can of worms,' as a separate issue of mistranslating the texts and the need to search for the truth. What did

Yahshua really mean? To find this answer let's consider the teaching of Rabbi Moshe Konichowsky and his study Bible.

The Restoration Scriptures True Name Edition is correct as translating the Master. "It is easier for a large rope to go through the eye of a needle, than for a rich man to enter into the malchut of YHWH," Mark 10:25. Within the RSTNE, the study notes clarify this "gemala" can mean rope, or camel and here in context it means rope." Again, with idioms and phrases that look like idioms, we must "study to show yourself approved."

As you can see from the idioms we have studied together and one bad translation, we should not just settle for what we have always been taught. Idiomatic expressions and the changes that occur when the Writings are taken out of the Hebrew language can really mix up the truth. We should not gloss over the confusing "contradictions" in the Scriptures. Nor should we mix up the modern and the ancient. We need to learn, learn to study and learn to live the Hebrew culture.

We can explore more idioms on the graph of Hebrew idioms provided below. As we do these actions, as we use a few more idioms, the Torah will go from being as clear as mud to being as clear as day!

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Below is a sample graph of over 140 hidden Hebrew idioms compiled from various sources. Use this guide as you study the Scriptures to find out what's hidden behind the idiom:

in Book of	<i>Scripture</i>	<i>Idiom</i>	Meaning
Genesis, chapter 22	<i>17: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;</i>	<i>seed</i>	descendants
Genesis, chapter 24	<i>60: And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.</i>	<i>possess the gate</i>	capture the city

Genesis, chapter 27	<i>41: And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.</i>	<i>said in his heart</i>	thought to himself
Genesis, chapter 31	<i>35: And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.</i>	<i>the custom of women</i>	menstruation
Genesis, chapter 40	<i>13: Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.</i>	<i>lift up thine head</i>	restore you to honor
Exodus, chapter 1	<i>5: And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt already.</i>	<i>came out of the loins</i>	descendants
Exodus, chapter 3	<i>8: And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.</i>	<i>flowing with milk and honey</i>	fertile, productive
Exodus, chapter 3	<i>19: And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.</i>	<i>a mighty hand</i>	a strong force
Exodus, chapter 13	<i>2: Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.</i>	<i>openeth the womb</i>	is born
Exodus, chapter 15	<i>25: And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,</i>	<i>the waters were made sweet</i>	water was made fit to drink
Exodus, chapter 32	<i>19: And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.</i>	<i>anger waxed hot</i>	became very angry, his anger increased, he became incensed with anger

Exodus, chapter 34	<i>6: And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,</i>	<i>longsuffering</i>	patient, slow to get angry
Leviticus, chapter 20	<i>18: And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.</i>	<i>her sickness</i>	her period
Leviticus, chapter 22	<i>6: The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.</i>	<i>soul</i>	person
Deuteronomy, chapter 5	<i>6: I am the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.</i>	<i>house of bondage</i>	(land of) slavery
Deuteronomy, chapter 8	<i>14: Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;</i>	<i>thine heart be lifted up</i>	you become overwhelmed with pride
Deuteronomy, chapter 15	<i>7: If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother:</i>	<i>shut thine hand</i>	selfishly keep
Deuteronomy, chapter 20	<i>8: And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.</i>	<i>heart faint</i>	lose courage
Deuteronomy, chapter 21	<i>17: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.</i>	<i>the beginning of his strength</i>	his first child
Deuteronomy, chapter 23	<i>13: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:</i>	<i>ease thyself abroad</i>	defecate outside / along the way / 'en route'

Deuteronomy, chapter 23	<i>13: And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:</i>	<i>that which cometh from thee</i>	excrement
Deuteronomy, chapter 28	<i>28: The LORD shall smite thee with madness, and blindness, and astonishment of heart:</i>	<i>astonishment of heart</i>	blankness of mind,
Joshua, chapter 10	<i>6: And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains are gathered together against us.</i>	<i>slack not thy hand</i>	do not let go, do not abandon
Judges, chapter 3	<i>28: And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.</i>	<i>delivered your enemies into your hand</i>	defeated your enemies for you
Judges, chapter 13	<i>5: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.</i>	<i>from the womb</i>	from birth
1 Samuel, chapter 10	<i>9: And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.</i>	<i>gave him another heart</i>	changed his attitude
1 Samuel, chapter 24	<i>3: And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.</i>	<i>cover his feet</i>	relieve himself
1 Samuel, chapter 25	<i>22: So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.</i>	<i>any that pisseth against the wall</i>	any male, any men
2 Samuel, chapter 1	<i>12: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.</i>	<i>the house of Israel</i>	the nation of Israel
2 Samuel, chapter 18	<i>25: And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And</i>	<i>there is tidings in his mouth</i>	he brings good news

	<i>he came apace, and drew near.</i>		
1 Kings, chapter 2	<i>10: So David <u>slept with his fathers</u>, and was buried in the city of David.</i>	<i>slept with his fathers</i>	died
2 Kings, chapter 2	<i>7: And <u>fifty men of the sons of the prophets</u> went, and stood to view afar off: and they two stood by Jordan.</i>	<i>fifty men of the sons of the prophets</i>	a group of 50 prophets
2 Kings, chapter 4	<i>29: Then he said to Gehazi, <u>Gird up thy loins</u>, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.</i>	<i>gird up thy loins</i>	get ready
2 Kings, chapter 19	<i>26: Therefore their inhabitants were <u>of small power</u>, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up.</i>	<i>of small power</i>	weak, of little strength
2 Chronicles, chapter 25	<i>17: Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us <u>see one another in the face</u>.</i>	<i>see one another in the face</i>	meet each other in battle
2 Chronicles, chapter 36	<i>13: And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he <u>stiffened his neck</u>, and hardened his heart from turning unto the LORD God of Israel.</i>	<i>stiffened his neck</i>	became stubborn
Esther, chapter 1	<i>Sorry, Dani'el... I cannot make sense of verse 7. Where is that "hand"? 7: And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.</i>	<i>Open hand</i>	generosity
Esther, chapter 1	<i>14: And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which <u>saw the king's face</u>, and which sat the first in the kingdom;)</i>	<i>saw the king's face</i>	had access to him

Esther, chapter 2	<i>21: In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to <u>lay hand on the king Ahasuerus.</u></i>	<i>lay hand on the king</i>	assassinate
Esther, chapter 6	<i>10: Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: <u>let nothing fail</u> of all that thou has spoken.</i>	<i>let nothing fail</i>	neglect
Book of Job, chapter 1	<i>12: And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself <u>put not forth thine hand.</u> So Satan went forth from the presence of the LORD.</i>	<i>put not forth thine hand</i>	do not harm
Book of Job, chapter 20	<i>20: Surely he shall not <u>feel quietness in his belly,</u> he shall not save of that which he desired.</i>	<i>feel quietness in his belly</i>	greedy
Book of Job, chapter 23	<i>16: For God maketh <u>my heart soft,</u> and the Almighty troubleth me:</i>	<i>my heart soft</i>	me fearful
Book of Job, chapter 31	<i>10: Then let my wife grind unto another, and let others <u>bow down upon her.</u></i>	<i>bow down upon</i>	have sex with
Book of Job, chapter 33	<i>16: Then he <u>openeth the ears</u> of men, and sealeth their instruction,</i>	<i>openeth the ears</i>	informs, reveals
Book of Job, chapter 35	<i>8: Thy wickedness may hurt a man as thou art; and thy righteousness may profit <u>the son of man.</u></i>	<i>the son of man</i>	other humans
Psalms, chapter 3	<i>7: Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast <u>broken the teeth</u> of the ungodly.</i>	<i>broken the teeth</i>	make powerless
Psalms, chapter 4	<i>1: Hear me when I call, O God of my righteousness: thou <u>hast enlarged me</u> when I was in distress; have mercy upon me, and hear my prayer.</i>	<i>hast enlarged me</i>	set free
Psalms, chapter 5	<i>9: For there is no faithfulness in their mouth; their inward part is very wickedness; <u>their throat is an open sepulchre;</u> they flatter with their tongue.</i>	<i>their throat is an open sepulchre</i>	they speak deceitfully
Psalms, chapter 6	<i>7: Mine <u>eye is consumed</u> because of grief; it waxeth old because of all mine enemies.</i>	<i>eye is consumed</i>	vision is blurred

Psalms, chapter 7	<i>3: O LORD my God, if I have done this; if there be <u>iniquity in my hands</u>;</i>	<i>iniquity in my hands</i>	guilty
Psalms, chapter 7	<i>9: Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth <u>the hearts and reins</u>.</i>	<i>the hearts and reins</i>	thoughts and emotions
Psalms, chapter 10	<i>5: His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he <u>puffeth</u> at them.</i>	<i>puffeth</i>	scoffs
Psalms, chapter 11	<i>6: Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be <u>the portion of their cup</u>.</i>	<i>the portion of their cup</i>	their destiny
Psalms, chapter 12	<i>2: They speak vanity every one with his neighbour: with flattering lips and with a <u>double heart</u> do they speak.</i>	<i>double heart</i>	duplicity
Psalms, chapter 17	<i>8: Keep me as the <u>apple of the eye</u>, hide me under the shadow of thy wings,</i>	<i>apple of the eye</i>	pupil
Psalms, chapter 24	<i>4: He that hath <u>clean hands</u>, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.</i>	<i>clean hands</i>	pure actions
Psalms, chapter 25	<i>1: Unto thee, O LORD, do I <u>lift up my soul</u>.</i>	<i>lift up my soul</i>	pray
Psalms, chapter 27	<i>8: When thou saidst, <u>Seek ye my face</u>; my heart said unto thee, Thy face, LORD, will I seek.</i>	<i>seek ye my face</i>	seek me
Psalms, chapter 33	<i>18: Behold, <u>the eye of the LORD is upon them that fear him, upon them that hope in his mercy</u>;</i>	<i>the eye of YHWH is upon</i>	YHWH watches over
Psalms, chapter 41	<i>9: Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath <u>lifted up his heel against me</u>.</i>	<i>lifted up his heel against</i>	turned against
Psalms, chapter 73	<i>9: They set their mouth against the heavens, and their <u>tongue walketh through the earth</u>.</i>	<i>tongue walketh through the earth</i>	arrogantly order everyone
Psalms, chapter 75	<i>5: <u>Lift not up your horn on high</u>: speak not with a stiff neck.</i>	<i>Lift not up your horn on high</i>	Do not defy Elohim
Psalms, chapter 89	<i>13: Thou hast a mighty arm: strong is thy hand, and high is thy <u>right hand</u>.</i>	<i>right hand</i>	might
Psalms, chapter 89	<i>22: The enemy shall not exact upon him; nor the <u>son of wickedness</u> afflict him</i>	<i>son of wickedness</i>	wicked person

Psalms, chapter 90	<i>12: So teach us to <u>number our days</u>, that we may apply our hearts unto wisdom</i>	<i>number our days</i>	use our time wisely
Psalms, chapter 94	<i>9: He that <u>planted</u> the ear, shall he not hear? he that formed the eye, shall he not see?</i>	<i>planted</i>	created
Psalms, chapter 102	<i>2: <u>Hide not thy face from</u> me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.</i>	<i>hide thy face from</i>	refuse to answer
Psalms, chapter 121	<i>1: I will <u>lift up mine eyes</u> unto the hills, from whence cometh my help.</i>	<i>lift up eyes</i>	look up toward
Psalms, chapter 124	<i>3: Then they had <u>swallowed us up</u> quick, when their wrath was kindled against us:</i>	<i>swallowed us up</i>	killed
Proverbs, chapter 17	<i>22: A merry heart doeth good like a medicine: but a broken spirit <u>drieth the bones</u>.</i>	<i>drieth the bones</i>	drains strength
Proverbs, chapter 18	<i>20: A man's belly shall be satisfied with the <u>fruit of his mouth</u>; and with the increase of his lips shall he be filled.</i>	<i>fruit of his mouth</i>	his words
Proverbs, chapter 24	<i>20: For there shall be no reward to the evil man; <u>the candle</u> of the wicked <u>shall be put out</u>.</i>	<i>the candle shall be put out</i>	will die
Canticles, chapter 2	<i>4: He brought me to the banqueting house, and <u>his banner over me was love</u>.</i>	<i>his banner over me was love</i>	he loved me very much
Canticles, chapter 2	<i>17: <u>Until the day break</u>, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.</i>	<i>until the day break</i>	until dawn
Canticles, chapter 4	<i>2: Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and <u>none is barren</u> among them.</i>	<i>none is barren</i>	none is missing
Isaiah, chapter 9	<i>9: And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and <u>stoutness of heart</u>,</i>	<i>stoutness of heart</i>	arrogant
Isaiah, chapter 14	<i>12: How art thou fallen from heaven, O Lucifer, <u>son of the morning!</u> how art thou cut down to the ground, which didst weaken the nations!</i>	<i>son of the morning!</i>	morning star
Isaiah, chapter 35	<i>10: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting <u>joy upon their heads</u>: they shall obtain joy and gladness, and sorrow and sighing shall flee away.</i>	<i>joy upon their heads</i>	they will be joyful

Isaiah, chapter 52	<i>7: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!</i>	<i>feet</i>	person
Isaiah, chapter 57	<i>4: Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,</i>	<i>make ye a wide mouth</i>	sneer
Isaiah, chapter 60	<i>16: Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.</i>	<i>suck the milk of the Gentiles</i>	receive the wealth of other countries
Isaiah, chapter 61	<i>3: To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.</i>	<i>the oil of joy</i>	joy
Jeremiah, chapter 4	<i>4: Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.</i>	<i>take away the foreskins of your heart</i>	dedicate yourselves fully to Elohim
Jeremiah, chapter 4	<i>19: My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.</i>	<i>My bowels, my bowels</i>	pain
Jeremiah, chapter 4	<i>30: And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee, they will seek thy life.</i>	<i>seek thy life</i>	want to kill you
Jeremiah, chapter 5	<i>5: I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds.</i>	<i>broken the yoke</i>	rejected Elohim's authority

Jeremiah, chapter 6	<i>10: To whom shall I speak, and give warning, that they may hear? behold, <u>their ear is uncircumcised</u>, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.</i>	<i>their ear is uncircumcised</i>	they don't listen
Jeremiah, chapter 7	<i>12: But go ye now unto my place which was in Shiloh, <u>where I set my name at the first</u>, and see what I did to it for the wickedness of my people Israel</i>	<i>where I set my name at the first</i>	where I chose to be worshiped
Jeremiah, chapter 9	<i>1: Oh that my head were <u>waters</u>, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!</i>	<i>waters</i>	spring of water
Jeremiah, chapter 25	<i>15: For thus saith the LORD God of Israel unto me; Take <u>the wine cup of this fury</u> at my hand, and cause all the nations, to whom I send thee, to drink it.</i>	<i>the wine cup of this fury</i>	my anger
Jeremiah, chapter 50	<i>33: Thus saith the LORD of hosts; <u>The children</u> of Israel and <u>the children</u> of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go.</i>	<i>the children</i>	people of
Jeremiah, chapter 51	<i>37: And Babylon shall become heaps, a dwellingplace for dragons, an astonishment, and <u>an hissing</u>, without an inhabitant.</i>	<i>an hissing</i>	a scorn
Lamentations, chapter 1	<i>16: For these things I weep; mine eye, mine <u>eye runneth down with water</u>, because the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed.</i>	<i>eye runneth down with water</i>	eyes flow with tears
Ezekiel, chapter 3	<i>7: But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are <u>impudent</u> and hardhearted.</i>	<i>impudent</i>	stubborn
Ezekiel, chapter 16	<i>25: Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast <u>opened thy feet</u> to every one that passed by, and multiplied thy whoredoms.</i>	<i>opened thy feet</i>	offer self for sex
Ezekiel, chapter 16	<i>26: Thou hast also committed fornication with the Egyptians thy neighbours, <u>great of flesh</u>; and hast increased thy whoredoms, to provoke me to anger.</i>	<i>great of flesh</i>	lustful

Malachi, chapter 1	<i>11: For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.</i>	<i>my name</i>	me
Malachi, chapter 2	<i>12: The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.</i>	<i>the master and the scholar</i>	every single person
Matthew, chapter 1	<i>18: Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.</i>	<i>she was found with child</i>	was pregnant
Matthew, chapter 3	<i>8: Bring forth therefore fruits meet for repentance:</i>	<i>bring forth fruits</i>	produce results
Matthew, chapter 5	<i>"17": Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. "18": For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.</i>	<i>to destroy the law, or the prophets</i>	Correctly interpreted the law and prophets
Matthew, chapter 6	<i>22: The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.</i>	<i>if thine eye be single</i>	if you are generous
Matthew, chapter 6	<i>23: But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!</i>	<i>if thine eye be evil</i>	if your are stingy
Matthew, chapter 8	<i>12: But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.</i>	<i>outer darkness</i>	a place away from righteous
Matthew, chapter 10	<i>27: What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.</i>	<i>what ye hear in the ear</i>	what you hear in secret
Matthew, chapter 10	<i>38: And he that taketh not his cross, and followeth after me, is not worthy of me.</i>	<i>he that taketh not his cross</i>	does not follow Messiah's Torah intreptation
Matthew, chapter 11	<i>15: He that hath ears to hear, let him hear.</i>	<i>He that hath ears to hear,</i>	Everyone should listen

		<i>let him hear</i>	carefully
Matthew, chapter 22	<i>16: And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, <u>neither carest thou for any man</u>: for thou regardest not the person of men.</i>	<i>neither carest thou for any man</i>	you do not judge on outward signs
Matthew, chapter 23	<i>32: <u>Fill ye up then the measure of your fathers.</u></i>	<i>Fill ye up then the measure of your fathers.</i>	Finish what was started
Mark, chapter 1	<i>32: And at even, when the sun did set, they brought unto him <u>all that were diseased</u>, and them that were possessed with devils.</i>	<i>all that were diseased</i>	Those who were sick
Mark, chapter 2	<i>19: And Jesus said unto them, Can the <u>children of the bridechamber</u> fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.</i>	<i>children of the bridechamber</i>	Guests of the bridegroom
Mark, chapter 3	<i>21: And when <u>his friends</u> heard of it, they went out to lay hold on him: for they said, He is beside himself.</i>	<i>his friends</i>	His family
Mark, chapter 9	<i>1: And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not <u>taste of death</u>, till they have seen the kingdom of God come with power.</i>	<i>taste of death</i>	die
Luke, in chapter 3	<i>15: And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</i>	<i>To be into</i>	To change into
Luke, in chapter 6	<i>22: Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and <u>cast out your name as evil</u>, for the Son of man's sake.</i>	<i>cast out your name as evil</i>	publish false information about you
Luke, in chapter 16	<i>22: And it came to pass, that the beggar died, and was carried by the angels into <u>Abraham's bosom</u>: the rich man also died, and was buried;</i>	<i>Abraham's bosom</i>	Be with Abraham, heaven
John, in chapter 1	<i>16: And of his fulness have all we received, and <u>grace for grace</u>.</i>	<i>grace for grace</i>	Blessing after blessing, very blessed
John, in chapter 2	<i>4: Jesus saith unto her, Woman, <u>what have I to do with thee?</u> mine hour is not yet come.</i>	<i>what have I to do with thee</i>	What does that have to do with us?

John, in chapter 9	<i>24: Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.</i>	Give God the praise	To promise under oath to Elohim
John, in chapter 20	<i>26: And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.</i>	Peace be unto you	Hello! Literally “shalom alechem”
Acts 11: 22	<i>22: Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.</i>	came unto the ears of the church	The people heard about it
Book of Acts, chapter 15	<i>10: Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?</i>	put a yoke upon the neck	burden with obligations
Book of Acts, chapter 17	<i>21: (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)</i>	spent their time	spending time
Book of Acts, chapter 18	<i>6: And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.</i>	Your blood be upon your own heads	You take the blame
Book of Acts, chapter 18	<i>14: And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:</i>	to open his mouth	to speak
Book of Acts, chapter 20	<i>33: I have coveted no man's silver, or gold, or apparel.</i>	silver, or gold	Money
Book of Acts, chapter 22	<i>14: And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.</i>	hear the voice of his mouth	hear him speak
Book of Acts, chapter 26	<i>14: And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.</i>	kick against the pricks	hurt oneself by active resistance

Book of Acts, chapter 28	<i>27: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.</i>	<i>ears are dull of hearing</i>	be slow to understand
Book of Acts, chapter 28	<i>27: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.</i>	<i>hear with their ears</i>	listen intently
Romans, chapter 1	<i>17: For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.</i>	<i>from faith to faith</i>	from start to finish
Romans, chapter 12	<i>9: Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.</i>	<i>let love be without dissimulation</i>	Love without hypocrisy
Romans, chapter 12	<i>20: Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.</i>	<i>heap coals of fire on his head</i>	be very kind to
1 Corinthians, chapter 7	<i>35: And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.</i>	<i>cast a snare upon</i>	restrict, control
1 Corinthians, chapter 14	<i>9: So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.</i>	<i>speak into the air</i>	talking with no one understanding
1 Corinthians, chapter 15	<i>40: There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.</i>	<i>celestial bodies</i>	celestial objects
2 Corinthians, chapter 3	<i>18: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.</i>	<i>from glory to glory</i>	becoming more like YHWH
Ephesians, chapter 1	<i>23: Which is his body, the fullness of him that filleth all in all.</i>	<i>fullness of him that filleth all in all</i>	YHWH is everywhere, omnipresent

Colossians, chapter 1	<i>23: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is <u>under heaven</u>; whereof I Paul am made a minister;</i>	<i>under heaven</i>	on earth
2 Thess., chapter 3	<i>12: Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and <u>eat their own bread</u>.</i>	<i>eat their own bread</i>	work for a living
Hebrews, chapter 8	<i>9: Not according to the covenant that I made with their fathers in the day when <u>I took them by the hand</u> to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.</i>	<i>I took them by the hand</i>	I guided them carefully
Hebrews, chapter 12	<i>28: Wherefore we receiving a kingdom which cannot be moved, <u>let us have grace</u>, whereby we may serve God acceptably with reverence and godly fear:</i>	<i>let us have grace</i>	let us be thankful
James, chapter 1	<i>23: For if any be a hearer of the word, and not a doer, he is like unto a man beholding <u>his natural face</u> in a glass:</i>	<i>his natural face</i>	his natural face
James, chapter 3	<i>6: And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire <u>the course of nature</u>; and it is set on fire of hell.</i>	<i>the course of nature</i>	Cycle of life
1 Peter, chapter 1	<i>13: Wherefore <u>gird up the loins of your mind</u>, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;</i>	<i>gird up the loins of your mind</i>	prepare your thoughts
Book of Jude, verse 13	<i>13: Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved <u>the blackness of darkness</u> for ever.</i>	<i>the blackness of darkness</i>	gloomy sheol
Revelation, chapter 16	<i>3: And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every <u>living soul</u> died in the sea.</i>	<i>living soul</i>	living creature
Revelation, chapter 20	<i>10: And the devil that deceived them was cast into the <u>lake of fire</u> and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.</i>	<i>lake of fire</i>	place of destruction

*compiled from various
sources...*