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October 17, 2016, 06:26 #1 Two spells as ability (hellish reproach and darkness) doesn't seem to count against your spells in mind limits, you can just cast spells. What about taumaturgia? The wording says: You know that means it counts on the total number of spells as I read it. Am I right there, or is it a free bonus? October 17, 2016, 09:14 #2 you should think about it this way. If my Tiefling is not a spelling class does she know it's a cantrip? The answer is yes. Therefore it does not count to spells know; It's a bonus. It's like an NPC with an innate spell ability. If there's something you'd like to see in Fantasy Grounds that's not currently part of the software, or if there's something, what you think will improve the rules, then add your idea to the wish list October 17, 2016, 15:16 #3 If it's not a casting class of spells, then it's just innate ability, but if it's a class casting spell, then I see the wording you know, and I look at the example of a tiefling sorcerer on the WoTC website, and it only has thaumaturgy once in 10 levels. It doesn't have darkness even once, so I guess it might just be another display method where they assume that you just track tiefling abilities separately. FG does not automatically add effects (resistance: fire) or innate a spell into the action tab for the different races that have them. October 17, 2016, 15:55 #4 I don't know how WoTC do it, but that's how I'd create a Tiefling Charmer. In some cases, FG can customize effects for ability if you drag the ability into the action tab (you have to do it anyway because it creates a good link so the player can read about it). In the case of Tiefling however it does not pick up on the wording and therefore does not create effect Attached Piccy.jpg pictures (548.9 KB, 59 views) If there is something you would like to see in Fantasy Grounds that is not currently part of the software, or if there is something you think will improve the rules, then add your idea to the wish list October 17, 2016, 16:34 #5 Yes, it is pretty much the way I see it in my mind as well. The WoTC example actually has their warlock knowing Hellish reproach as a spell, so hopefully I can drap and drop it twice. I'm going to download 3 more examples to the DMS Guild. I used level 6 of the ones I did in my FG-con event and at least the players (even experienced) liked how much I created in the characters / I told them all I stand on the shoulders of giants like you. October 17, 2016, 6:30 p.m. #6 There seems to be a quirk with Tiefling (or Sorcerer) that spelling slots appear. There really should be only a pact of magic. I edited it to do one second and 1 5th (spell abilities after all) to match reproach and darkness. If I set the use up to 1 per day, it ticks the spell slot and shows 2 possible

uses. You Are You you need to know the character and class to know what's going on. I wonder if there are similar problems with Tiewling Masters and Sorcerers? I think maybe I should just create abilities that mimic spells and set use once a day and remove all spell slots from the characters sheets? October 17, 2016. 18:42 #7 originally published by Mirdin Potter There seems to be a fad with Tiewling (or Sorcerer) that spelling slots appear. There really should be only a pact of magic. I edited it to do one second and 1 5th (the ability to spell after all) to match the hellish reproach and darkness. If I set the use up to 1 per day, it ticks the spell slot and shows 2 possible uses. You just need to know the character and class to know what's going on. I wonder if there are similar problems with Tiewling Masters and Sorcerers? I think maybe I should just create abilities that mimic spells and set use once a day and remove all spell slots from the characters sheets? Yes, that's probably a good idea. In my screenshot I actually changed the power to the power spell tab, but then changed it back, so maybe that's why there's a strange behavior slot spell. But I agree; make them credentials rather than spells and just make sure they dismiss the correct assessment ability. If there's something you'd like to see in Fantasy Grounds that isn't currently part of the software, or if there's something that you think will improve the rules, then add your idea to the wish list October 17, 2016. 18:55 #8 I got the weird spell slot behavior before I added it. I did levels of 1-10 before I realized that Tiewlings had that innate ability. Spell slots keep popping up. Not sure if the sorcerer has a problem or a tiefling issue. I think you can recreate by setting level 1 and then raise it to a level and looking at the action tab. October 17, 2016, 19:09 #9 originally published by Myrdine Potter I got the odd spell slot behavior before I added it. I did levels of 1-10 before I realized that Tiewlings had that innate ability. Spell slots keep popping up. Not sure if the sorcerer has a problem or a tiefling issue. I think you can recreate by setting level 1 and then raise it to a level and looking at the action tab. But sorcerers have spell slots, don't they? If there's something you'd like to see in Fantasy Grounds that isn't currently part of the software, or if there's something you think will improve the rules, then add your idea to the wish list October 17, 2016, 7:11 p.m. #10 They have spell slots that will show up as Pact Magic. They also get actual spell slots so they both. There should be only a pact I think. I couldn't find the answer to this question in the rulebook, but it's more than possible, I just accidentally read over it. My question includes the hellish legacy of the racial feature of Tieflings. For those unfamiliar, it reads as follows: How does it work with If I need to reach level 3 to throw a hellish rebuke. Does that mean I have to be level 3 in the same class? Or could it be a cumulative total of levels such as 2 levels in one class and one level in another? I have a suspicion it would be the last, since it is a racial feature ... but I would like to be sure before I start wasting my DM and all the time other players. Thank you! LexiconThereforeΔιό (Dio) The UnionStrong Greek 1352: Therefore, on which account, therefore. Dia and hoes; through which thing, i.e. hence.παραεδνᾶζουόμενοι (anaz'ssamenoi)Verb - Aorist Participle Medium - Nominal male PluralStrong Greek 328: From ana and zonnumi; to gird afresh.yourυμῶν (hymn)nPersonal / Own pronoun - Greek 4771 Genitive 2nd person PluralStrong: You. The pronoun of the second person's face is singular; thou.minds (for action).διανοίας (dianoias)Noun - Genitive female SingularStrong Greek 1271: From dia and nous; deep thought, right, faculty, implied, his exercise. Be sober-minded.νήφοντες (n'phontes)Verb - Present Participation Active - Nominal male PluralStrong Greek 3525: (lighted: I'm sober), I'm calm (vigilant), circumspect. Uncertain proximity: abstain from wine, i.e. be careful. Set (your) hopeἐλπίστε (elpisate)Verb - Aorist Imperative Active - 2nd Man PluralStrong Greek 1679: Hope, Expect, Trust. From elpis; expect or confide.fullyτελείως (telei's)AdverbStrong Greek 5049: Absolutely, completely, without hesitation. The adverb from the TVio; completely, i.e. without oscillating.ονέμη (epi)PrepositionStrong Greek 1909: Further, to, against, on the basis of, at. thetury (tn)Article - Indictment of Women's SingularStrong's Greek 3588: The, definite article. Including the feminine he is, and neutral in all its inflections; A particular article the.graceyόριβ (charin)noun - Accusatory Female SingularStrong Greek 5485: From chairō; mercy, manner or act to be givenεπερομένυ (pheromen)nVerb - Present participation of Medium or Passive - Accusatory Female SingularStrong Greek 5342: Nest, carry, bring; I conduct, I lead; perhaps: I do publicly known. The main verb.youυμῶν (hymn)Personal / Own pronoun - Dative 2nd person PluralStrong Greek 4771: You. The pronoun of the second person's face is singular; thou.αὐτῶ (en)PrepositionStrong's Greek 1722: In, on, among. The primary pretext for positioning and instrumentality, i.e. the connection of rest; 'in', on, on, on, etc.) revelationἠεροκλόμιον (apokalypsis) noun - Dative female SingularStrong Greek 602: Discovery, Disclosure, Revealing, Revelation. From Apokalupa; JesusInουῦ (I'sou)Noun - Greek 2424 Genitive Masculine SingularStrong: Jewish origin; Jesus, the name of our Lord and two other Israelites.Christ.Χριστοῦ (Christ) noun - Greek 5547 Genitive Masculine Anointed; Messiah, Christ. From the rio; Anointed, i.e. the Messiah, the epithet of Jesus. (13-25) (13-25) APPLICATION OF THE FOREGOING.-This salvation, being so magnificent, Asian Jews must cling to it stubbornly, in holiness, in reverence caused by consideration of its value, and in charity: the gospel they have received cannot be improved. (13) Gird up the loins of your mind.--a-metaphor from people picking up a skipping oriental dress (which was let down for rest), to be ready for assertive action (e.g., 1Kings 18:46, for running; Work 38:3, for arguing). What exactly St. Peter's actions meant them here to prepare for we do not need to ask. The mind, not the soul or heart, seems to speak of practical intelligence. Thus, when the Galatians also began to fall from the evangelical to the Jewish religion, Paul calls them meaningless (Galatians 3:1). Be sober. -- Not literally, but with the same notion of vigilance as in gird up; sobriety and wakefulness are often combined (e.g. 1Peter 5:7; 1Tessalonians 5:6). Hope to the end.- Literally, I hope perfectly, or, thoroughly, or, with fullness. Indeed, this hope, says Leighton, is perfect in continuity, it's hope in the future, because it's perfect in nature. The main idea, however, is that hope should not be half hearted, suppressed. St. Peter brings us back to what he began with, that ours is a living hope. The exhortation has exactly the same nature as what permeates the Message to the Jews (see, for example, Jews 3:6; Jews 3:14; Jews 6:11), and for the same reason - i.e. that spiritual laziness, combined with fear of man, begins to turn these Jewish Christians back into dead works. The hope, in these passages, is tantamount to remaining Christian. For grace.-- Not quite hope for grace, i.e. expect with certainty that it will come: rather, hope for grace, as in 1Timothy 5:5, the only other place where the same construction is used, and where it turns out to be trust in God. Here, thus, it is, confidently hope (for salvation, glory, s.k.) on the power of grace. The grace is the same as in 1Peter 1:10.That must be brought. -- If we will render it strictly, this, It is-bringing to you. It is a blessing, a consumption of grace, the saints rushing forward, going further on their way, wherever it lies indifferently, through honor and dishonor, through an evil report and a good report. And as they rush to him, he rushes to them over time; every day brings him closer to them than before; and, despite all the difficulties and dangers on the way, they who have their eye and their hopes for it will arrive to him, and he will be brought to safety to their hand; all the malice of the people and devils will not be able to cut them off from this grace that brings them against the revelation of Jesus Christ (Leighton). In a tense, see also Note on 1Tesalons 1:10. Note also that it is now a personal name, not an official name. St. Peter's The gospel is how we know it, we are no longer searching for who owns the title of Messiah. (13-4: 6) EXHORTATION TO KEEP A PURE CONSCIENCE.- This is the only charm against persecution. It is like Christ to suffer with a clear conscience; and He had his reward for it, bringing us, and even the spirits of the people who died impenitent, to God in this way. This is the very meaning of baptism by which He saves us. To feel its beauty and safety, we must only take into account the ugliness and danger of our former lives. Verse 13. Where you belted the loins of your mind. St. Peter sums up in a word where all the blessings, privileges and hopes he has listed; upon them he found his exhortations. Prepare. The word ἀναζωοῦμένοι (literally, to fill, to shove long clothes with a belt) occurs in no other place of the New Testament. But the same metaphor expressed in such words is common. St. Peter refers, no doubt, to the exhortation of the Lord: May your loins be belted; perhaps also the solemn words of John 21:18, meaning what a death he should glorify God were present in his thoughts. The loins of your mind. St. Peter often explains the metaphor by adding genital or. Adjective So milk words; .... Hidden man of the heart; amaranth wreath of glory. Διάνοια, translated as the mind, is a reflective faculty. A Christian must reflect, and that with intense tension of thought, on the glory of his hopes, on the greatness of his duties; he must strive to love God with all his mind (ἀντὶ τῆς διανοίας), as well as with all his heart and soul. Be sober. A Christian must be sober in using God's gifts; he must be sober and in his habits of thought; he must keep a calm, collected character. Christian enthusiasm should be thoughtful, an agitated and promiscuous (see 2 Eitzalons 2:2 E 2tzalonia 3:11, 12). And hope to the end; rather, perfectly, with full, unwavering, constant hope. It is better to take the adverb with τελείως hope than with νήφοντες be completely sober. For the grace that must be brought to you in the revelation of Jesus Christ. The hope of a Christian must be directed to, set to (ἐπι with accusatory), the constant growth of grace (He gives more grace, Jacob 4:6). This grace is brought now as it bears its soul in the present revelation of Jesus Christ. It pleased God, says St. Paul (Galatians 1:16), to reveal in me his Son. So now the Lord manifests himself towards those who follow the path of loving obedience. Each gift of grace ignites hope for a closer manifestation, a more complete revelation; grace is constantly brought until, at last, the complete unspeakable gift of grace is realized in the glorious revelation of Jesus Christ on his second coming. This seems better than giving the present φρονημένην in a future sense, and to understand the revelation of Jesus Christ only his final coming in glory. 1 Peter 1:13 To PreviousAction Boon Calmly Christ End Fix Fully Girded Girded Girding Grace Hope Hopes Hope Jesus Loins Mind Minds Perfectly Power Preparation Revealed Revelation Self-Driven Sober Soon Steadfastness Watch WhereforeJump to NextAction Boon Calm Christ End Fix Complete Gird Girding Grace Hope Hopes Hoping Jesus Loins Mind Minds Perfect Form Preparation Revealed Self-Driving Soon Steadfastness Watch WhereforeLinks1 Peter 1:13 NIV1 Peter 1:13 NLT1 Peter 1:13 NLT1 Peter 1:13 NLT1 Peter 1:13 NASB1 Peter 1:13 KJV1 Peter 1:13 Bible Apps1 Peter 1:13 Bible Paralela1 Peter 1:13 Chinese Bible1 Peter 1:13 French Bible1 Peter 1:13 German BibleAlfabetic: Action in Bring Christ completely correct for fully given grace hope in this Jesus keep minds on preparation revealed the revelation of a self-control set sober spirit therefore When you yourNT Letters: 1 Peter 1:13 So prepare your minds for action will be (1 Pet. 1P i Pet) Christian Bible Study Resources, Dictionary, Consent and Search ToolsPage 2LexiconBlessed (be'Ευλογητός (Eulog'ttos) Adjective - Nominal Male SingularStrong Greek 2128: (used only from God), blessed (as the right to receive blessing from man), worthy of praise. From velogeo; adorable,the (ho)Article - Nominee Male SingularStrong Greek 3588: The adorable,the (ho)Article - Nominee Male SingularStrong Greek 3588: A certain article. Including feminine it, and neutral in all its inflections; a certain article: Teh. Godθεός (Theos) noun - Nominal male SingulareStrong in Greek 2316: deity, especially the highest deity; Figuratively speaking, the magistrate; by hebraism, very.andkai (kai)Soga in Greek 2532: And, even, also, namely. FatherΠατήρ (Pater) noun - Nominal male SingularStrong Greek 3962: Father, (Heavenly) Father, ancestor, senior, senior. Apparently, the main word; 'Father'.of ourυμῶν (hemon)Personal / Own pronoun - Greek 1st Face PluralStrong: I, first-person pronoun. The main pronoun of the first person I.LordΚυρίου (Christ) noun - Greek 2962 Genitive Masculine SingularStrong: Lord, Master, sir; Lord. From kuros; Supreme in power, i.e. controller; by meaning, Master.JesusInουῦ (I'sou) noun - Genitive male SingularStrong Greek 2424: Jewish origin; Jesus, the name of our Lord and two other Israelites.Christ.Χριστοῦ (Christ) noun - Greek 5547 Genitive Masculine SingularStrong: Anointed; Messiah, Christ. From the rio; The anointed Odin, i.e. the Messiah, is the epithet of Jesus. Byκράτῶ (kata) PositionRepostRong Greek 2596: Primary particle; down, in a variety of relationships (genital, dative or accusatory), with which it is connected). Ηιμουῦ (auto)Personal / Own pronoun - Genitive male 3rd person SingularStrong Greek 846: He, she, it, they, they, the same. From the AU particle; reflexive prones of oneself, used by a third party, and others.greatroῦ - Indictable Neuter SingularStrong Greek 4183: Much, many; Often. Often. (Elicio) I'm not he noun - Indictment Neuter SingularStrong Greek 1656: pity, mercy, compassion. Uncertain proximity; Compassion. He ó (ho)Article - Nominee Male SingularStrong Greek 3588: The, definite article. Including the feminine he is, and neutral in all its inflections; A particular article the has gave us a new birthἀναζωοῦσας (anagen'sas)Verb - Aorist Participle Active - Nominal male SingularStrong Greek 313: To get to know again, spawn in a new life. From Ana and a gennao; to generate or bear.intoic (eis)PrepositionStrong's Greek 1519: Basic excuse; To or in, places, times, or goals; also in adverbial phrases.a livingζῶσαν (zsan)Verb - Present Participation Active - Accusative Female SingularStrong Greek 2198: To live, to be alive. The main verb; live.hopeἐλπίδι (elpidia)noun - Accusatory Female SingularStrong Greek 1680: Hope, Expectation, Trust, Confidence. From the primary elpo; expectation or certainty,through' (di')PrepositionStrong's Greek 1223: The main excuse for channeling action; Through. (Anastasia) resurrectionἀναστᾶσας; and the Greek 386: Greek 386: Resurrection. From the anistes; standing again, i.e. the resurrection from death (its author), or recovery of JesusInουῦ (I'sou) noun - Genitive male SingularStrong's Greek 2424: Jewish origin; Jesus, the name of our Lord and two other Israelites.Christ.Χριστοῦ (Christ) Noun - Greek 5547 Genitive Masculine SingularStrong: Anointed; Messiah, Christ. From the rio; Anointed One, i.e. the Messiah, the epithet of Jesus.fromέκ (ek)PrepositionStrong's Greek 1537: From outside, from among, out, offering from the interior outwards. The main pretext for origin, from. Dead, νεκρῶν (nekron) Adjective - Greek 3498 Genitive Masculine PluralStrong: (a) adj: dead, lifeless, prone to death, mortal, b) noun: dead body, corpse. From explicitly primary nekus; Dead. (3-12) PANEGYRIC OF THE GOSPEL FROM A HEBREW POINT OF VIEW.- The Apostle thanks God for the resurrection of Jesus Christ. This fact is the rebirth of us and the key to future glory, in which sufferings such as the suffering of Asian Jews have been seen to serve the purpose, and this purpose is precisely the salvation that shaped the theme of the Old Testament. (3) Blessed.-Form consecrated only to God (e.g. Mark 14:61; Romans 9:5; 2 Corinthians 11:31), a completely different word from blessed or happy Bliss; and differs from the blessed Virgin Mary (Luke 1:28; Luke 1:42) in this form implies that blessing must always be due to something inherent in man, while it only means that a blessing has been received. The idea of God's blessing (literally, speaking of Him well, psalm 100:3) is, of course, completely Hebrew.Of our Lord Jesus Christ. -- More than only the Lord God of Israel, such as 1Chronicles 29:10; 2Chronicles 6:4; Onion He's like that. closer, gentler attitude towards these members of the New Testament. He is the Father of the Messiah, and yet whom Jesus adores (John 20:17). That's in keeping with his abundant grace.- That's the reason God deserves a blessing from us. The word according never means exactly the same as in or; here it rather shows that a particular case was in line with what one would expect if we were, but known from the much pity that God must have felt for being so unhappy. Our regeneration was not a sudden whimsical favor. Hut gave birth to us again. --Rather, gave birth to us again - a historical moment given here as the resurrection of Christ. It is a great word that is St. Peter's own, being only found again in 1Peter 1:20, obviously contains the whole meaning of being born from above or again John 3:3, about the fresh creation of the 2Corinthians 5:17, the Galatians 6:15, about the rebirth of Titus 3:5, of the born by God in the Messages of St. John and (to a certain extent) about the one brought us forward James 1:18. This seems to indicate that, if it comes into force, it makes a complete change not only in the human condition and perspective, but also in the person himself: such a change, for example, how to convey an animal if it suddenly gained human power. This is not a metaphor when the change from natural man to man, united with the Incarnate God, is described as an act of creation, parallel only to the creation of matter and power (Genesis 1:1-2), the creation of life (Genesis 1:21) and the creation of humanity (Genesis 1:27), for, according to the teachings of St. Peter, we thus actually made part of the divine nature (2P). To live hope.-- Or, in living hope. Before this regeneration there was nothing to look forward to - at best a kind of dead living suggest that there might be something beyond a weary world. But as an animal that we imagined, suddenly suddenly born in a state in which he felt himself and God, so that we found ourselves new-born in a state of certain and most energetic anticipation of all saecula saeculorum - worlds for worlds - bliss before us. The resurrection of Jesus Christ.--Mystically, the moment we appeared in this new glow of expectation was that when the Messiah Jesus, who was cut off, came out of the list of the dead. Then we all saw it! St. Peter, indeed, speaks as far as he himself was concerned, not mystically, but literally, as his story before and after the Resurrection shows. For him and for the other Apostles, the Resurrection was a rebirth, and they became new beings. For subsequent Christians, exactly the same effect occurs when (suddenly or gradually) the fact of the Resurrection is recognized and its significance is realized. (See what St. Paul says, Filipinos 3:10.) However, we should not limit the meaning of words this conscious realization. St. Peter views the transaction theologically, i.e. from God's point of view, not phenomenally, from the point of view of man. He speaks of creation, not of birth, of the Resurrection itself, not of the sermon of the Resurrection. To God, with whom, according to St. Peter, there is no time (2Peter 3:8), there is no interval between His birth of Christ again from the dead (Acts 13:33; Revelation 1:5), and His birth to us again in this way. In the secret of our alliance with the embodied Word, His historical resurrection through baptism somehow in ineffectively infuses into us the grace that makes us new beings. Archbishop Leighton says well: This (Resurrection) is not only a model, but also an effective cause of our new birth. (See below, 1Peter 3:21, and Romans 6:4.) Verse 3. Blessed to be God and the Father of our Lord Jesus Christ. The Greek word blessed (εὐλογητός) is used by the authors of the New Testament only to God; εὐλογημένος about men. St. Peter accepts the doxology used by John Paul in writing to the churches of Corinth and Ephesus (2 Corinthians 1:3; Ephesus 1:3), the last of those to which this Message is addressed. The question is whether the genetic depends on our Lord Jesus Christ as a being and only on the latter. The Greeks recognize either the point of view and the high authorities on both sides. In general, the former seems to be the most natural interpretation. The Lord himself said, I rise to my Father and your Father; to my God and to your God (John 20:17). He could not say, Our God, for the relationship was very different; he could say: My God, as he said on the cross; for, according to the famous words of theophilaet, he is both a God and a Father of the same Christ; his God as Christ manifests himself in the flesh; his Father, by God's Word. Thus Saint Paul, after using this same form of greeting in Ephesus 1:3, speaks of God in the seventeenth verse as the God of our Lord Jesus Christ, the Father of Glory (comp. also Romans 15:6; 2 Corinthians 11:31; Colossian 1:3) which in accordance with his abundant grace hut gave birth to us again a living hope, the resurrection of Jesus Christ from the dead; rather, born as in the revised version. St. Peter refers to our rebirth back to the great fact of Christ's resurrection. The Lord Jesus Christ is the first of the dead (Revelation 1:5); we are buried with him in baptism, in which you also rebelled with him through faith in the work of God, who hath lifted him from the dead (Colossus 2:12). The church that is his body (Efesyan 1:23) died with him in his death, stood with him in his resurrection. Christians are separately baptized in his death, which is how Christ was raised from the dead by the glory of the Father, even so we must also walk into a new life (Romans 6:4). The resurrection of Christ was in a real sense of the birth of the Church. Therefore, St. Peter, who at 1 Peter 3:21 speaks so strongly about the influence of the holy baptism, here refers to the regeneration of the oars to the one without which baptism would be an empty ceremony, the resurrection of our Lord. God's great mercy (comp. Ephesian 2:4, 5, God, who is rich in mercy.... hath sped us up with Christ) is the first reason for our new birth, the resurrection of Christ is the means by which it was achieved. Only St. Peter of the New Testament writers uses the word here rendered hath was born again (ἀναγεννησας); it occurs also in ver. 23. But our Lord and his apostles, St. James and St. Paul, teach the same truth to such words (see John 3:5; James 1:18; Titus 3:5). Some commentators, like Luther, Bengel, etc., associate the words resurrection, etc., not with the hut gave birth to us again, but with the word alive or alive - a hope that lives through the resurrection of Jesus Christ. This connection is grammatically possible and gives good and true meaning; it is the resurrection of the Lord Jesus Christ that makes the hope of a Christian alive and strong; but another explanation seems more natural, and is supported by passages such as the Romans 4:25, and 1 Peter 3:21 of this Message. Heavenly heritage is the end of our rebirth; hope for this inheritance is the present joy of Christian life. St. Paul reminds the Ife Christians that when they were without Christ, they had no hope (Ephesus 2:12); but God, in accordance with His great grace, again entomces us into a new life, and one of the important aspects of this new life is hope, hope for the constant deepening of communion with God now, eternal life with God in heaven. This hope is alive; it permeates life, carrying with it the immortal power of confidence in performance (Romans 5:5) and making the heart joyful and happy. (Hooter); It has a life on its own, and gives life and life as its object (De Wette). And he is alive, he is not perished as the hopes of this world, but he lives in ever greater joy until he reaches his consumption in heaven; even there hope abideth, forever in heaven will seem to be a constant progress from glory to glory, getting closer and closer to the throne. St. Peter is an apostle of hope. He loves, says Bengel, the epithet of life, and the mention of hope. Go to PreviousAbundant Anew Begotten Blessed Caused Christ of the Dead Eternally Alive Great Hope Jesus Lively Mercy New Glory ResurrectionSeamy to NextAbundant New Begotten Blessed Caused Christ Dead Eternally Alive Great Hope Jesus Lively Mercy New Glory ResurrectionLinks1 Peter 1:3 NIV1 Peter 1:3 NLT1 Peter 1:3 NLT1 Peter 1:3 NLT1 Peter 1:3 ESV1 Peter 1:3 NASB1 Peter 1:3 KJV1 Peter 1:3 Bible Apps1 Peter 1:3 Bible Paralela1 Peter 1:3 Chinese Bible1 Peter 1:3 French Bible 1:3 German BibleAlfabetic : according to again and to be born Happy born caused Christ the dead Father from this God he is his hope in Jesus, the living Lord of the Lord new from our Resurrection of Praise through us whoNT Letters: 1 Peter 1:3 Blessed to be God and Father (1 Pet. 1P i P i Pet) Christian Bible Study Resources, Dictionary, Consent and Search ToolsPage 3LexiconFor You Are Born Again, ἀναγεννησμενοι (anagengen'meno)Verb - Ideal participation of Medium or Passive - Nominal Male PluralStrong Greek 313: To Give Birth Again, spawn a new life. From ana and gennao; generate or bear.notouk (ouk)AdverbStrong Greek 3756: No, no. Also, ouk, and on the primary word; Absolute negative adverb; No or not.ofέκ (ek)PrepositionStrong's Greek 1537: Out, from a number, out, offering from the interior outside. The main preposition denoting origin is from out.perishableφθαρτικός (phtar'tis)Adjective - Greek 5349 Genitive Feminine SingularStrong: Corpust, Perishable. From phterio; decomposing, in i.e. perishable.seed,σποράς (sporas)noun - Greek 4701 Genitive Feminine SingularStrong: Seeds sown, sowing. From Spyro; Seeding, i.e. parentage.βυτάλλῃ (alla)SongsStrang Greek 235: But, except, however. Neuter plural number of alos; right, other things, i.e. contrariwise.of imperishable, ἀφθάρτου (aphthartou)Adjective - Greek 862 Genitive feminineStr Singularoun - Unbreakable, incorruptible, incorruptible; hence: immortal. Undecaying.throughδιό (dia)PrepositionStrong's Greek 1223: The main pretext for the channel of action; Through. The livingζῶντος (z'tnos)Verb - Present Participle Active - Genitive Masculine SingularStrong's Greek 2198: To live, to be alive. The main verb; live.andkai (kai)ConjunctionStrong Greek 2532: And, even, also, namely, enduringἠμούντος (menontos)Verb - Present Participation Active - Genitive Male SingularStrong Greek 3306: To stay, observe, stay, wait; C acc: I'm waiting, waiting. The main verb; to stay.yourλόγου (logou)noun - Genitive male SingularStrong Greek 3056: From Lego; Said something; meaning, theme, also reasoning or motive; By expanding, calculating specially Divine Expression of God.θεοῦ (Theu) noun - Greek 2316 Genitive Masculine SingularStrong: Deity, especially the highest deity; Figuratively speaking, the magistrate, on hebraism, very. (23) Born Again.--Rather, Giving Birth Again. This is not part of the exhortation, as if they were still to be thus born, but assigns a moral basis for exhortation. It is logically parallel to seeing you cleaned up, and can be rendered by seeing that you are born again. For the meaning of this word, refer to 1Peter 1:3.Not from corrupt seeds.--That is, not the seed of Abraham, but the seed of God. Here's the argument: You must learn not to be selfish or arrogant, how to be a chosen race, but to have a true fraternal feeling and sincere love for the gentiles of converts, and for those who, like St. Paul, specifically work for the Gentiles, because your legacy is promised salvation not on your yours origin, but on your spiritual rebirth, in which the question of pagan converts is your equal. That this was the teaching of St. Peter, undoubtedly from his speech to the Council of Jerusalem: God made no difference between us and them, purifying their hearts by faith; and again: Only through the favor of the Lord Jesus do we hope to be saved, just as they are (Acts 15:9; Acts 15:11). (Comp., for argument, 1John 5:1.) The word of God --Seed, at the beginning of the position, is more literally the act of sowing, or generation, which is carried out through the living and unchanging word of God, this word of God is the actual seed sown. The seed of all existence is the spoken Word of God, expressed will and the meaning of creative thought (Psalm 33:6); and so here, even when spoken by the mediator, through the lips of men (as explained in 1Peter 1:25), this is what breeds men anew. God creates anew, though people speak a creative word for Him, just like it is that the hut made us, although He does so through natural laws and human strength. The word of God here is without a doubt the preaching of the gospel, but especially as it would seem, the sermon of the Resurrection (1Peter 1:3), or the suffering and glory of the Messiah (1Peter 1:12), the truth of the last verse. The role taken by the Word in the sacrament of rebirth can be seen again in Ephesyan 5:26 and Jacob 1:18; in connection with another ordinance, we may also refer to John 6:63. Incorruptible (i.e. imperishable; see 1Peter 1:4; 1Peter 1:18) finds a more energetic paraphrase here in the living and unchanging (words forever, not being part of the true text). The former epithet is a favorite with St. Peter '3, 1Peter 2:4-5), and may have borrowed from this place by the author to the Jews, in connection with the word of God (Jews 4:12). Epithets serve to prepare for a quote. Verse 23. To be born again; rather, being born again. St. Peter repeats the verb used in ver. 3. This is the supreme argument for brotherly love; The children of one Father are all brothers; they must love like brothers (1 Peter 3:8). Not a corrupt seed, but an incorruptible, Word of God, who lives and stays forever. The word used here (σπορά) means, correctly, sowing, but as a q (Luke 8:11), it also means for seeds; and here the epithets corrupt and incorruptible seem to require this second meaning. In the passage quoted from St. Luke's, the seed is identified with the Word. The seed is the Word of God. Here seems to be the difference. God-elects are born again by an incorruptible seed through the Word. The use of different prepositions, ἐκ and διὰ seems to imply the difference between seed and Word. In his conversation with Nicodemus, the Lord said, Except that man is born out of water and the Spirit, he cannot enter The Kingdom of God. And he continues, What is born of the flesh (ἐκ τῆς q, which seems to correspond to the ἐκ σποράς ἀφάρτου of St. Peter, is the flesh; and what is born out of the Spirit is the spirit; where the Greek words to γεννησμενον ἐκ τοῦ Πνεύματος, what is born from the Spirit almost correspond to the ἀναγεννησμενοι ἐκ σποράς ἀφάρτου, those who are born again by an incorruptible seed. Then the incorruptible seed is the Holy Spirit of God, the source of all spiritual life; it is the Spirit who bear witness with our spirit that we are the children of God; Being spiritually minded is life. Comp. 1 John 3:9: He who was born of God (ὁ γεννησμενος ἐκ τοῦ Θεοῦ) cloth does not commit sin: for His seed (σπέρμα) is in Him, and he cannot sin because he is born of God). There is another explanation for this last passage: God's seed, that is, his children, to observe in it, perfect man, to the extent that the fullness of Christ has born God (Efesyan 4:13). But if the Holy Spirit of God, in the deepest sense, is the Seed of a New Birth, the Word is a tool. God-elects were born again through the Word, the Word preached, heard, read, pronounced in holy baptism. The word preached by St. Peter on the great Day of Pentecost was the means by which three thousand souls were led to be baptized in the name of Jesus Christ for the forgiveness of sins and receive the gift of the Holy Spirit (comp. James 1:18, From his own will will give us the Word of Truth). Again, the Preached Word draws its power from a personal word, from the One who is the Word of God. All things were made through it (John 1:3; Jews 1:2); and as the first creation was through it, so is a new creation. It is the beginning of God's creation (Revelation 3:14); for he is our life, life hidden in our hearts. He is the Word of Life: The One who huts the Son of the Hut of Life (1 John 5:12); Through it, we both have access in the same Spirit to the Father (Efassane 2:18). It is through the Lord Jesus Christ that we receive the grace of a new birth. Words that live and are observed may be associated with the Divine Name: God who lives and resides; or, as in our version, with the Word. The last connection seems most appropriate here (comp. ver. 25, the Word of the Lord observes forever; and Jews 4:12, the Word of God is fast and powerful). The oldest manuscripts omit words forever. 1 Peter 1:23 CommentsJump to PreviousAbideth Age Reborn Birth Born Corrupt Eternal Eternal Germ of God Incorruptible Life New Perishable Remaining Seed Unchanged WordJump to NextAbideth Age Re-Fit Begotten Born Corrupt Unbreakable Eternal Eternal Germ of God Impenetrable Incorruptible Life New Perishable Remaining Seed Unchanged WordLinks1 Peter 1:23 NIV1 Peter 1:23 NLT1 Peter 1:23 ESV1 Peter 1:23 NASB 1 Peter 1:23 KJV1 Peter 1:23 Bible Apps1 Peter 1:23 Bible Paralela1 Peter 1:23 Chinese Bible1 Peter 1:23 French Bible1 Peter 1:23 German BibleAlfabetic: Again and Born, but the enduring For God is inenable , lives not perishable seeds, that through what youNT Letters : 1 Peter 1:23 Born again not corrupt (1 Pet. 1P i Pet) Christian resources of Bible study, Dictionary, Consent and Search ToolsPage 4Study Bible Word of the Lord Worth21While He You Believe in God Who Raised Him from the Dead and glorified Him; and so is your faith and hope in God. 22 Since you have been cleansed by your souls, obeying the truth, so that you have a genuine love for your brothers, deeply love each other, from the bottom of your heart. 23For the birth of above, not of perishable seeds, but of the ine millioned, through the living and enduring word of God... Berean Bible Study (en) DownloadCross LinksJohn 13:34 New commandment I give you: Love each other. As much as I loved you, so you must love each other. Romans 12:10Wast betrayed to each other in brotherly love. To surpass yourself in honor of each other. Jews 13:1Continue brotherly love. Jacobia 1:21 Before that, get rid of all the moral filth and every expression of evil, and humbly get the word planted in you that can save your souls. Iakia 4:8K next to God, and He will get close to you. Clear your hands, sinners, and purify your hearts, you are twofold.1 Peter 1:2Threth of the foresight of God the Father and consecrated by the Spirit for obedience to Jesus Christ and spraying His blood: Grace and peace will be yours in abundance.1 Peter 2:17 Prepare all with great respect: Love the brotherhood of believers. Be afraid of God, honor the king.1 Peter 3:8In due to all of you, to be like-minded and sympathetic, to love as brothers, to be gentle heart and kindness.1 Peter 3:20 disobeyed long ago when God waited patiently in Noah's time, while the ark was being built. In the ark, several people, only eight souls, were rescued through the water.1 Peter 4:8Abeve all love each other deeply, because love encompasses many sins.2 Peter 1:7 and to piety, brotherly kindness; and brotherly kindness, love. Treasury Scriptures Seeing that you have purifying your souls in obedience to truth through the Spirit to the unfeigned love of the brothers, to see that you love each other with a pure heart fervently: you have. John 15:33 Now you are clean through the word I have told you. John 17:17,19 consecrates them through your truth: your word is truth... Acts 15:9 And do not make a difference between us and them, purifying their hearts by faith.in.1 Peter 3:1 Just like you are wives, to be in the subject of your own husbands; that if they don't obey the word, they can also be won without a word conversation about wives:1 Peter 4:17 It is time that the judgment should begin in the house of God, and if it first begins with us, what will be the end of them, who obey not the gospel of God? Acts 6:7 And the word of God increased; and the number of students has increased significantly in Jerusalem; and the great company of priests was obedient faith.through. Romans 8:13 For if you live after the flesh, you will die, but if you through the Spirit mortify the affairs of the body, you will live. The Galatians 5:5 For through the Spirit we wait for hope for righteousness by faith.2 Timothy 1:14 That good that was done in you is kept by the Holy Spirit, who lives in us. I love brotherhood. Be afraid of God. Honor king.1 Peter 3:8 Finally, be you all one mind, having compassion one of the others, love as brothers, be pathetic, be polite:1 Peter 4:8 And above all there is a fervent mercy among themselves: for charity will cover a multitude of sins.see.Philippians 1:9 And it is I pray that your love can abound even more and more knowledge and in all courts; 1 Thessalonians 3:12 And the Lord will make you enlarge and abound in other love and in relation to all men, even when we do in relation to you:2 Thesalons 1:3 We are obliged to thank God always for you, brothers, how it is to meet, because your faith growth tremendously, and the mercy of each of you all to each other abound; Page 5Stubi BibleS Call to Holiness... 20 It was known to the foundation of the world, but was revealed in recent times for your sake. 21 When you believe in God who elevated him from the dead and glorified him; and so is your faith and hope in God. 22 Since you have been cleansed by your souls, obeying the truth, that you have a genuine love for your brothers, love each other deeply, from the bottom of your heart... Berean Bible Study (en) DownloadCross LinksJohn 17:5And now, Father, glorify Me in your presence with the glory I am with you before the world existed. John 17:24There, I want those who have given me to be with me where I am, so that they can see the glory you have given me, because You loved Me to the bottom of the world. Acts 2:24The God lifted him from the dead, freeing him from the agony of death, because He was impossible for Him to be held in his paws. Acts 2:32God led this Jesus to life, which we all witnessed. Romans 4:24no and for us, to whom righteousness will be credited - for us who believe in the One who raised Jesus of our Lord from the dead. Romans 10:9, that if you profess with your mouth: Jesus is the Lord, and believe in your heart that God has risen from the dead, you will be saved.2 Corinthians 6:15What is the harmony between Christ and Belya? Or what the believer has in common with the unbeliever?1 Timothy 3:16Ob general recognition, the mystery of piety is great: He appeared in the flesh, was acquitted by the Spirit, was seen by angels, was proclaimed among peoples, believed throughout the world, was taken in glory. Jews 2:9Thest we see Jesus, who was made a little lower than the angels, is now crowned with glory and honor because He suffered death, so by the grace of God He can try death for all.1 Peter 1:3Refused to be God and Father of our Lord Jesus Christ. By his great mercy, he gave us a new birth in living hope through the resurrection of Jesus Christ from the dead, the Treasury of The ScripturesWho he believes in God, that lifted him from the dead, and gave him glory; that your faith and hope may be in God.by.John 5:24 Indeed, indeed, I tell you what heareth my word, and the faith in it that sent me, hath eternal life, and will not come in condemnation; but passed from death to life. John 12:44 Jesus cried and said, He believes in me, believe not on me, but on him that sent me. John 14:6 Jesus saith to him, I have a path, truth, and life: no man came to the Father, but me,that raised. Acts 2:24,32 Whom God haf raised, omit the pain of death: because it was impossible that he should be Holden his ... Acts 3:15 And killed the prince of life, whom God hut raised from the dead; From where we're witnesses. Acts 4:10 Be known to all of you, and to all the people of Israel that the name Jesus Christ of Nazareth, whom you crucified, whom God rose from the dead, even his doth this man stands here before you whole.gave.1 Peter 1:11 Search that, or what way of time the Spirit of Christ, which was in them meant when he testified in advance of the suffering of Christ and the glory that must follow.1 Peter 3:22 who you Heaven is the right hand of God and the god is on God's hand; angels and the power and authority that are exposed to it. Matthew 28:18 And Jesus came and escaped from them, saying: All power is given to me in heaven and in earth.your.Psalm 42:5 Why did you cast art, oh my soul? And why did you make a way of making a way of making art in me? hope you are in God: for I still praise him for helping his face. Psalm 146:3-5 Do not trust either the princes or the son of a man in whom there is no help ... Jeremiah 17:7 Blessed man who trusts the Lord and whose hope is the Lord. Page 6Sunds of the BibleSound to the Holy... 19 With the precious blood of Christ, a lamb without blemish or stain. 20 It was known to the foundation of the world, but was revealed in recent times for your sake. 21 When you believe in God who elevated him from the dead and glorified him; and so your faith and hope in God... Berean Bible Study DownloadCross LinksMatthew 25:34C those to his right will say to those to his right: 'Come, you, blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. Acts 2:23i was liberated according to God's plan and foresight, and you, with the hands of lawlessness, put him to death, nailing him to the cross. Romans 8:29For those God foreknew, He also fit to be the image of His Son, so that he would be the firstborn among many brothers. Ephesus 1:4For He chose us in Him until the world was founded as saints and impeccable in his presence. In Love1 Timothy 3:16Was a common confession, the mystery of piety is great: He appeared in the flesh, was justified by the Spirit, was seen by angels, proclaimed among nations, believed in the whole world, was taken into glory. Jews 1:2 But in these last days He spoke to us of His Son, whom He appointed as the heir to everything, and through which He made the universe. Jews 2:14Thote, since children have flesh and blood, He too shares in his humanity, so that By his death He can destroy the one who holds the power of death, that is, the devil. Jews 9:26There, He would have to suffer repeatedly since the founding of the world. But now He has appeared once for all at the end of the century to end the sin of the sacrifice of Himself.1 Peter 1:2 The knowledge of the Father God and consecrated by the Spirit for obedience to Jesus Christ and spraying with His blood: Grace and peace will be yours in abundance. Revelation 13:8 And all who live on earth will worship the beast, all whose names were not written from the foundation of the world in the book of the life of the Murdered Lamb. Treasury ScriptureWho was indeed predetermined to the foundation of the world, but manifested in these last times for you, indeed. Genesis 3:15 And I will put the animosity between you and the woman, and between your seed and her seed; It will bruise your head and you shalt the bruised heel. The parables of 8:23 I was created from the eternal, from the beginning, or ever the earth was. Icah 5:2 But you, Bethlehem Efrat, though you are few among the thousands of Judas, but from them he will come to me that he must be the ruler in Israel; whose actions were from old, from everlasting.but.Acts 3:25,26 You are the children of the prophets, and the covenant that God made with our fathers, telling Abraham, And in your seed will be all related lands will be blessed... Colossus 1:26 Even a mystery that has been hidden for centuries and from generation to generation, but now manifests itself to its saints:1 John 1:2 (For life has manifested itself, and we have seen it, and we bear, and shew to you that eternal life, which was with the Father, and manifests itself to us) , Ephesus 1:10 That in the dispensation of the fullness of time he could gather in one all in Christ, both that are in heaven, and which are on earth; even in it: The Jews 1:2 Hut in these last days have told us His Son, whom he hath appointed the heir to all things by whom he also made the worlds; Page 7Lexiconchosen bykatᾱ (kata)PrepositionStrong's Greek 2596: Primary particle; down, in a variety of ways dative or accusatory), with which it is connected). (progn'ssin) foreknowledgeετηρόγνωριον - Indictment of female SingularStrong Greek 4268: Foresight, previous definition. From Proginosco; beforehand of Godθεοῦ (Theou)Noun - Greek 2316: Deity, especially the Highest Deity; Figuratively speaking, the magistrate; on hebraism, very. (c) Father (Patros) noun - Genitive male SingularStrong Greek 3962: Father, (Heavenly) Father, ancestor, senior, senior. Apparently, the main word; Father. (hagiasm) sanctifiedἁγιασμοῦ (hagiasm) noun - Greek 38- Dative Masculine SingularStrong: From hagiazo; correct, cleansing, i.e. cleanliness; specifically purifier.byέν (en)PrepositionStrong's Greek 1722: In, on, among. The primary pretext for positioning and instrumentality, i.e. the connection of rest; 'in', on, on, on, etc.) SpiritInουῦ (Pneumatos) noun - Greek 4151 Genitive Neuter SingularStrong: Wind, Breath, Spirit. fóris (eis)PrepositionStrong's Greek 1519: The main excuse; To or in, places, times, or goals; also in the adverb phrases.obediencεὐτακῆν (hypano)noun - Accusatory Female SingularStrong in Greek 5218: Obedience, obedience, observance. From Hupakuo; careful to hear, i.e. observance or submission to JesusInουῦ (I'sou)noun









get from him all we ask, because we keep his commands and do what pleases him.22 and all we ask that we receive from him, because we keep his commandments and do what pleases him.22, because we keep his commandments and do what is pleasant in His field of view.22I whatever we ask of him, we receive from him, because we keep his commandments, and do what is pleasant in His field of view.22 and can get everything we ask of him, because we keep His commandments and do what is pleasant in His eyes. 23 And this is His commandment: to believe in the name of his Son, Jesus Christ, and to love each other as He commands us.23 And it is His commandment that we believe in the name of His Son Jesus Christ and love each other, just as He commands us.23This is His commandment that we believe in the name of His Son Jesus Christ, and love each other in the same way. As He commands us.23 And it is His commandment that we must believe in the name of His Son Jesus Christ, and love each other as He has given us the commandment.25There this is His commandment: that we believe in the name of His Son Jesus Christ, and love each other as He commands us. 24 The one who keeps God's commandments lives in Him, and he is in them. And here we know that He lives in us: We know this by the Spirit, which he gave us.24Who keeps his commandments in God, and God is in Him. And by doing so we know that He is in us, the Spirit he has given us.24.24 He who keeps his commandments, observes in Him, and He is in Him. We know by this that He is in us, in the Spirit to which He has given us.24 and the one who keeps his commandments in Him, and he is in Him. And thus we know that He is in us, according to the Spirit he has given us.24.24 He who keeps his commandments remains in him, and He is in him. And the way we know that He remains in us, from the Spirit he has given us. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. ESV Text Edition: 2016: Sacred Bible, English Standard Version® Copyright © 2001. Crossway Bibles.New American Standard Bible Copyright © 1960 - 1995 By The Lockman Foundation.Holman Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009, 2009 Hillman Bible Publishers.King James Text Bible courtesy BibleProtector.comSec headlines courtesy int Bible © 2012, Used permission.Hub BiblePage 24allParel ChaptersTest SpiritsNIVESVVVHCSB1Dear friends, not everyone believe the spirit but check out permission.Hub Page 24allParel ChaptersTest SpiritsNIVESVVVHCSB1Dear friends, not everyone believe the spirit but check to see the perfume. Whether they are from God, because many false prophets have come out in the world.1Beloved, do not believe every spirit, but check the spirits to see whether they are from God, for many false prophets have come out into the world.1Beloved, do not believe spirit, but check the spirits to see whether they are from God, because many false prophets have come out in the world.1Beloved, believe not every spirit, but try to spirits whether they are from God: because many false prophets have come out into the world.1Dear friends, do not believe every spirit, but check the spirits to determine if they are from God, because many false prophets have come out into the world. 2It is how you can recognize the Spirit of God: Every spirit that recognizes that Jesus Christ has come in the flesh from God.2If you know the Spirit of God: every spirit that recognizes that Jesus Christ came in the flesh from God.2If it is you who know the Spirit of God: every spirit that recognizes that Jesus Christ came in the flesh from God; : Every spirit that recognizes that Jesus Christ came in the flesh from God.2This is, as you know, the Spirit of God: Every spirit that recognizes that Jesus Christ came in the flesh from God. 3no every spirit that does not recognize Jesus is not from God. This is the spirit of the Antichrist that you have heard goes and even now is already in the world.3 and every spirit that does not profess Jesus is not from God. This is the spirit of the Antichrist that you have heard, walked and is now in the world.3 and every spirit that does not profess Jesus is not from God; this is the spirit of the Antichrist, of which you have heard that he is coming, and now he is in the world.3 And every spirit that recognizes not that Jesus Christ came in the flesh, not from God, and this is the spirit of the Antichrist from which you have heard that he must come; and even now there is it in the world.3 But every spirit that does not profess Jesus is not from God. This is the spirit of the Antichrist; You've heard that he's coming and he's already at peace now. 4Yes, dear children, have overcome them from God, because the one who is in you is greater than the one in the world.4Lim children, you are from God and have overcome them, for who is in you is greater than the One who is in the world.4YYY you have heard that God, little children, and have overcome them; because there is more to who is in you than someone who is in the world.4Y from God, little children, and overcame them: because more he is in you than he is in the world.4Y from God, little children, and you have conquered them, because the One who is in you is greater than the one who is in the world. NIVESVNASJVCSB5They from the world and therefore speak from the point of view of the world, and the world listens to them. so they speak from the world, and the world listens to them.5They from the world; so they speak as from the world, and the world listens to them.5They from the world: so they say the world, and the world heareth them.5They from the world. So what they out of the world, and the world listens to them. 6We are from God, and the one who knows God listens to us; but the one who is not from God does not listen to us. In this way we recognize the Spirit of Truth and the spirit of lies.6We are from God. The one who knows God listens to us; who is not from God does not listen to us. In this we know the Spirit of Truth and the spirit of error.6We are from God; the one who knows God listens to us; Those who are not from God do not listen to us. By doing so we know the spirit of truth and the spirit of error.6We from God: The one who knows God hears us; he that not from God heareth not us. Now we know the spirit of truth, and the spirit of error.6We from God. The one who knows God listens to us; who is not from God does not listen to us. From this we know the Spirit of Truth and the spirit of deception. Love comes from God.NIVESVNASBJVHCSB7Dear friends, let's love each other because love comes from God. Everyone who loves, was born of God and knows God.7Bel, let us love each other, for love from God, and the one who loves, was born of God and knows God.7Bel, let us love each other, God is in us, and His love is perfected in us.12 No man has ever seen God at any time. If we love each other, God stays in us, and His love improves in us. 13 This is how we know that we live in Him, and He is in us: He has given us His Spirit.13I we know that we observe in Him, and He is in us, because He has given us His Spirit.13 What we know we are in him and he is in us, because He has given us His Spirit.13Erby know that we live in him.13Erby know that we live in him, and He is in us because he hath gave us His Spirit.13This is how we know that we remain in Him, and He is in us. He has given us confidence from His Spirit. 14 And we have seen and testified that the Father sent His Son to be the Savior of the world.14I We have seen and testified that the Father sent His Son to be the Savior of the world.14 We witness that the Father sent his Son as the Savior of the world.14 We testify that the Father sent his Son as the Savior of the world. 15 If someone recognizes that Jesus is the Son of God, God lives in them, and they are in God.15Who he admits that Jesus is the Son of God, God is in Him, and he is in God.15Wher recognizes that Jesus is the Son of God, and he's in God. NIVESVNASBJVHCSB16Is so we know and rely on God's love for us. God is love. The one who lives in love lives in God, and God is in them.16 So we have learned and believed the love that God has for us. God is love, and he who is in love, is in God, and God is in Him.16 We have learned and believed the love that God has for us. God is love, and the one who is in love is in God, and God is in Him.16 And we knew and believed in the love God gives us. God is love; and the one who lives in love lives in God, and God is in God.16 And we have learned and believed in the love that God has for us. God is love, and whoever stays in love remains in God, and God remains in Him. is how love is complete among us, so we will have confidence on the day of judgment: In this world we are like Jesus.17If this love is perfected with us, so that we can have confidence on the day of judgment, because as it is the same we are in this world.17In this, love is perfected with us, so that we can have confidence on the day of judgment; because, like Him, we are also in this world.17Gerain is our love, perfect, that we can have courage on the day of judgment: because, as he is, so we are in this world.17In this, love is perfected with us, so that we can have confidence on the day of judgment, for we are like Him in this world. 18 There is no fear in love. But perfect love banishes fear, because fear is associated with punishment. The one who is afraid is not perfect in love.18 There is no fear in love, but perfect love makes fear. For fear is associated with punishment, and the one who is afraid has not been perfect in love.18 There is no fear in love; but perfect love makes fear, because fear involves punishment, and the one who is afraid is not perfected in love.18.18 There is no fear in love; but perfect love makes fear: because the fear of hut torment. The fact that fear is not perfect in love.18 There is no fear in love; instead, perfect love banishes fear, because fear involves punishment. So the one who is afraid has not achieved perfection in love. 19 We love us because he first loved us.19 We love us for the first time.19 We love us because he first loved us.19 We love him because he first loved us. 20 Whoever says he loves God but hates his brother or sister is a liar. For someone who does not love their brother and sister whom they have seen cannot love a God whom they have not seen.20If someone says I love God and hates his brother, he is a liar; for someone who does not love his brother, whom he has seen, cannot love God, whom he has not seen.20If a man says I love God, and hate his brother, he is a liar: for he that love is not his brother, whom he hath saw, how he can love God, whom he hath did not see?20If someone says: I love God, but hates his brother, he is a liar. For a man who does not love his brother, whom he has seen, cannot love a God whom he has not seen. 21 And he gave us this commandment: He who loves God must also love his brother and sister.21 And we have this commandment from Him: he who loves God must also love his brother.21 And this commandment we have from Him, that he who loves God must love his brother also.21 And this commandment is in us from Him that He has that He is. who loves God, loves his brother as well.21 And we have this commandment from Him.21 And this commandment is in us from Him that He who loves loves his brother also.21 And we have this commandment from Him that the One who loves God loves his brother as well.21 And we have this commandment from Him. : Whoever loves God must also love his brother. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. ESV Text Edition: 2016: Bible, Bible, Standard version® copyright © 2001. Crossway Bibles.New American Standard Bible Copyright © 1960 - 1995 by The Lockman Foundation.Holman Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009 Hillman Bible Publishers.King James Text Bible courtesy BibleProtector.comSection Headlines courtesy int Bible © 2012, Used permission.Bible HubPage 25Parallel ChapterWinnwinn WorldNIVESVNASBJVHCSB81 Anyone who believes that Jesus Christ is born from God, and everyone who loves a father loves his child also.1 whoever believes that Jesus is Christ, was born of God, and everyone who loves the Father loves the one who was born of him.1 Whoever believes that Jesus Christ is born from God, and the one who loves the Father loves the child born of him.1 Whoever believes that Jesus is Christ born of God, and everyone who loves him, who will give birth to him as well who was born of him.1Never who believes that Jesus was born of God, and everyone who loves the Father, also loves the one who was born of Him. 2It's how we know that we love God's children: loving God and fulfilling His commandments.2Duly we know that we love God's children when we love God and obey His commandments.2 In doing so, we know that we love God when we love God, and we keep His commandments. that we love God's children when we love God and obey His commandments. 3In fact, it is the love of God: to keep Your commandments. And his commandments are not burdensome.3For this love for God, that we keep His commandments. And His commandments are not onerous.3For this is the love of God, that we keep His commandments; and His commandments are not burdensome.3 For it is the love of God that we keep his commandments: and His commandments are not heavy.3 For this is what love for God is: to keep His commandments. Now His commandments are not a burden, 4 for everyone born of God overcomes the world. It is a victory that has overcome the world, even our faith.4 For all who were born of God, we overcome the world. And this is the victory that overcame the world - our faith.4 For what is born of God, we overcome the world; and this is a victory that has overcome the world - our faith.4 In order to be born from God, to overcome the world, and it is a victory that has overcome the world, even our faith.4 because everything that was born from God conquers the world. This is the victory that conquered the world: our faith. NIVESVNASBJVHCSB5What is it that transcends the world? Only one who believes that Jesus is the Son of God.5Who is it that overcomes the world, besides, who believes that Jesus is the Son of God?5Who is the one who overcomes the world, but the one who believes that Jesus is the Son of God?5Who he is that to overcome the world, but he that believe that Jesus is the son of who is the one who conquers the world, but who who believes that Jesus is the Son of God? 6This who came over water and blood is Jesus Christ. He came not only with water, but also with water and blood. And it is the Spirit that is testament to, because the Spirit is truth.6This who came over water and blood is Jesus Christ; not only water, but also water and blood. And the Spirit is the one who testifies, because the Spirit is the truth.6This is the One who came over water and blood, Jesus Christ; not only with water, but with water and blood. It is the Spirit that is testament to, because the Spirit is truth.6This it came over water and blood, even Jesus Christ; not only water, but also water and blood. And it is the Spirit that is testament to the truth.6 Jesus Christ is the one who came over water and blood, not only with water, but also with water and blood. And the Spirit is the One who testifies, because the Spirit is the truth. 7For there are three that testify:7For there are three that testify:7For there are three that testify:7For there are three that carry the record in heaven, Father, Word, and Holy Spirit: and these three are one.7For there are three that testify: 8 Spirit, water and blood; and all three agree.8 The spirit and blood; and these three agree.8 The spirit and water and blood; and all three are in harmony.8 And there are three that testify to the earth, the spirit, the water and the blood: and these three agree in one.8Chem, water and blood- and these three are in harmony. Jesus is the Son of God, we accept the human testimony, but the Testimony of God is greater because it is the testimony of God that He has given about His Son.9If we receive the testimony of men, then the testimony of God is greater, for it is the testimony of God that he has given regarding His Son.9If we receive the testimony of men, then the testimony of God is greater; for the testimony of God is that He testified about His Son.9If we receive the testimony of men, then the testimony of God is greater: for it is the testimony of God that he has given about His Son.9If we accept the testimony of men, then the testimony of God is greater, because it is the testimony of God that He has given about His Son. 10Who who believes in the Son of God accepts this testimony. Those who do not believe that God made him a liar because they did not believe that God's testimony about His Son.10Who believes in the Son of God has a testimony in themselves. Those who do not believe that God made him a liar because he did not believe in the testimony of God gave regarding His Son.10 He believed in the Son of God, witness in himself: he that believing not God Hut made him a liar; because he does not believe that God gave his Son.10 (He who believes in the Son of God has this testimony within him. that God has given us eternal life, and this life in His Son.11 And the testimony is that God has given us eternal life, and this life in His Son.11 And this is the record that God has given us eternal life, and this life in His Son.11I is a testimony: God has given us eternal life, and this life in His Son. 12Who who has a Son has a life; one who has no Son of God has no life.12Who the Son has a life; one who has no Son of God, has no life.12 He, who has a Son, has a life; one who has no Son of God has no life.12 He is the hut of the Dream Hut of life; and he that hut is not the Son of God hath not life.12The one who has the Son is life. Someone who has no Son of God has no life. The purpose and final statement of NIVESVNASBJVHCSB13 write these things to you who believe in the name of the Son of God so that you can know that you have eternal life.13I write these things to you who believes in the name of the Son of God, that you can know that you have eternal life.13Th of God's things I have written to you who believe in the name of the Son. so you may know that you have eternal life.13Thes the things I have written to you that believe in the name of the Son of God; that you may know that you have eternal life, and that you can believe in the name of the Son of God.13Y wrote these things to you who believes in the name of the Son of God, so you can know that you have eternal life. 14 It is the confidence we can have in the approach to God: that if we ask for something according to His will, He hears us.14 And it is the confidence we can have in relation to Him, that if we ask for anything according to His will, he hears us.14This the confidence we have before him is that if we ask for something according to His will, He hears us.14This the confidence is our confidence.14This the confidence we have before him is that if we ask for something according to His will, He hears us.14 This confidence that we're into it. that if we ask for anything according to His will, he heareth us.14There this trust we have before Him: Whenever we ask for anything according to His will, He hears us. 15 And if we know that He hears us -- whatever we ask for -- we know that we have what we asked for him.15 And if we know that He hears us in what we ask, we know that we have the requests we asked of Him.15 And if we know that He hears us throughout, that we ask, we know that we have requests that we have asked from Him.15 And if we know that he hears us in what we ask, we know that we have requests that we have asked from Him.15 And if we know that He hears us at all we ask, we know that we have requests that we asked of Him.15 And if we know that He hears us in everything we ask, we know that we have requests that we from Him.15 And if we know that He hears us in everything we ask, we know that we have requests that we have asked of Him.15 and whatever we ask, we know that we have petitions that we wanted from Him.15I if we know he hears everything we we we know that we have what we asked him to do. 16 If you see a brother or sister committing a sin that does not lead to death, you must pray, and God will give them life. I am referring to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about it.16 If someone sees that his brother is committing a sin that does not lead to death, he will ask, and God will give him life - those who commit sins that do not lead to death. There is a sin that leads to death; I am not saying that it is necessary to pray for it.16 If anyone sees that his brother is committing a sin that does not lead to death, he will ask, and God will give him the life of those who commit sin that does not lead to death. There is a sin leading to death; I am not saying that he should ask for it.16 If any man sees that his brother sin sin sin, which is not death, he will ask, and he will give him life for them, that sin is not to death. There is a sin of death: I am not saying that he will pray for it.16 If someone sees that his brother is committing a sin that does not bring death, he must ask, and God will give him life - those who commit sin that does not bring death. There is a sin that brings death. I'm not saying he should pray about it. NIVESVNASBJVHCSB17All wrongdoing is sin, and there is sin that does not lead to death.17All wrongful action is sin, but there is sin that does not lead to death.17All unrighteous sin is sin. 18We know that everyone who was born of God does not continue to sin; He who was born of God keeps them safe and the evil cannot harm them.18We know that everyone who was born of God does not continue to sin, but the one who was born of God protects him, and the evil does not touch him.18We know that everyone who was born from God does not sin, but the one who was born of God holds him, and the wicked does not touch him.18We know that the one who was born of God does not sin; but whoever was born of God holds himself, and that evil one toucheth him not.18We know that everyone who was born from God does not sin, but the one who was born of God holds him, and the evil does not touch him. 19We know that we are the children of God and that the whole world is under the control of evil.19We know that we are from God and the whole world lies in evil.19We know that we are from God, and that the whole world is at the mercy of evil.19 We know that we are from God, and the whole world lies in wickedness.19We know that we are from God, and the whole world is under the influence of evil. 20 We also know that the Son of God came and gave us understanding so that we could know His true. And we are in Him, who is true of it, being in His Son Jesus Christ. He is the true God and eternal life.20 And we know that the Son of God came and gave us so that we can know him who is true; and we are in Tom, who is true, in His Son Jesus Christ. He is the true God and eternal life.20 And we know that the Son of God has come, and the hut has given us the understanding that we can know Him, that it is true, and we are in Him, which is true, even in His Son Jesus Christ. This is the true God and eternal life.20 And we know that the Son of God came and gave us understanding so that we could know the true. We are in the true One - that is, in His Son Jesus Christ. He is a true God and eternal life. 21Ds of children, stay away from idols.21Little children, stay away from idols.21Little children, protect themselves from idols.21Little children, keep themselves from idols.21Little children, protect themselves from idols. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. ESV Text Edition: 2016: Sacred Bible, English Standard version® copyright © 2001. Crossway Bibles.New American Standard Bible Copyright © 1960 - 1995 By The Lockman Foundation.Holman Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009 Hillman Bible Publishers.King James Text Bible courtesy of BibleProtector.comSec headlines courtesy of INT Bible © 2012, used by Permission.Bible HubPage 26Parallel ChapterSGrting from Elder (3 John 1:1-4)NIVESVNASJVHCSB, DAME, Chosen by God, and her whom I love in truth - not only to me, but also to all who know the truth - 1 Older chosen lady and her children whom I love in truth, not only to me, but also to all who know the truth.1 The elder chosen lady and her children whom I love in truth; and not only me, but all of them who knew the truth;1 The Elder: The Chosen Lady and her children: I love you all in truth - not only me, but all who have learned the truth - 2because truth that lives in us and will be with us forever.2because of truth that resides in us and will be with us forever:2 we will be with us forever:2 we will be with us forever:2 For the sake of truth:2 For the sake of truth:2 that resides in us, and will be with us forever.2 For the truth that remains in us and will be with us forever. 3Gra, mercy and peace from the God of the Father and from Jesus Christ, the Son of the Father, will be with us in truth and love.3Greis, mercy and peace will be with us, from the God of the Father and from Jesus Christ the Son of the Father, in truth and love.3Greece, mercy and peace will be with us, from the God of the Father and from Jesus, the Father, the Son, the Truth and the Love.3 41)NIVESVNASBJVHCSB4It gave me great joy, to find some of your children walking the truth, just as the Father commanded us.4Y was very excited to find some of your children going in truth, just as we were the Commandment of the Father.4Y was very happy to find some of your children going to the Father, just as we received the commandment to do from the Father. that I found your children going down the truth by receiving the commandment from the Father.4Y was very pleased to find some of your children walking through the truth, in accordance with the commandment we received from the Father. 5 And now, dear lady, I am not writing to you a new team, but a team that we had from the beginning. I ask that we love each other.5This I ask you, dear lady, not as if I wrote you a new commandment, but one we had from the beginning.5There I ask you, lady, not as if I wrote you a new commandment, but one we had from the beginning.5There I ask you, lady, not as if I wrote you a new commandment, but one that we had from the beginning.5There I ask you, lady, not as if I wrote you a new commandment, but one that we had from the beginning. 6 And this is love: that we go in obedience to His commandments. As you have heard from the beginning, His commandment is that you go in love.6I it is love that we go according to His commandments; it is a commandment, as you have heard from the beginning, so you must walk in it.6 And it is the love that we go according to His commandments. It is a commandment, as you have heard from the beginning, that you should walk in it.6 And it is the love that we go after His commandments. It is a commandment that, as you have heard from the beginning, you must walk in it.6 And it is love: that we follow His commandments. This is a team, as you've heard it from the beginning: you have to walk in love. Beware of Deceivers.NIVESVNASBJVHCSB7I saying this, because many liars who do not recognize Jesus Christ as coming in the flesh have come out into the world. Any such person is a liar and antichrist.7For many deceivers have come out into the world, those who do not profess at the birth of Jesus Christ in the flesh. Such a liar and antichrist.7For many deceivers came out into the world, those who did not see Jesus Christ is like coming in the flesh. This is a liar and an antichrist.7For many deceivers enter the world, who admit not that Jesus Christ came in the flesh. This is a cheater and antichrist.7Mani cheaters came out came out The world; they do not confess to the accepting of Jesus Christ in the flesh. It's a liar and an antichrist.8 Look that you won't lose what we've worked on, but that you can be rewarded fully.8Watch yourself, so you can't lose what we've worked on, but can win the full award.8T Look that you won't lose what we did, but that you can get the full reward.8Look to yourself that we lose not the things we did, but that we get the full reward.8 so you don't lose what we've worked on, but that you can get the full reward. 9 No one who runs forward and continues in the teachings of Christ has No God; who continues in teaching has both the Father and the Son.9 All who go forward and do not observe the teachings of Christ have no God. The one who is in the teaching has both the Father and the Son.9Nion, who goes too far and does not observe the teachings of Christ, has no God; who is in the teaching, he has both the Father and the Son.9Who who has sinned and observes not the teachings of Christ, not God. The one who is in the teachings of Christ, he is a hut and a Father, and a Son.9Loved, who does not remain in the teachings of Christ, but goes beyond it, has no God. The one who remains in this teaching, it has both the Father and the Son. 10If someone comes to you and does not bring this doctrine, do not accept it in your home, and do not give him a greeting; , and do not bring this doctrine, accept it not in his home, nor offer him the speed of God.10If someone comes to you and does not bring this doctrine, do not accept it in his house or give him no greeting. 10 If someone comes to you and does not bring this doctrine, do not accept it in your home, and do not give him a greeting; , and do not bring this doctrine, accept it not in his home, nor offer him the speed of God.10If someone comes to you and does not bring this doctrine, do not accept it into his home, and do not say: Welcome to him; 11-year-old who welcomes them to action in their wicked work.11 For someone who welcomes him to take part in his wicked work.11 For whoever gives him a greeting participates in his evil deeds.11Fore that biddeth him the speed of God is part of his evil deeds.11 for someone who says: Welcome, he shares in his evil deeds. The final greeting is something to write to you, but I don't want to use paper and ink. Instead, I hope to visit you and talk to you face to face, so that our joy can be complete.12While I have a lot to write to you, I would rather not use paper and ink. Instead I hope to come to you and talk face to face so that our joy is complete.12While I have many things to write to you, I don't want to do it with paper and ink; but I hope to come to you and talk face to face, so that your joy can be done full.12Im a lot of things to write to you, I would not write with paper and ink: but I hope to come to you and talk face to face that Joy can be full.12While I have a lot of things to write to you, I don't want to do it with paper and ink. Instead, I hope to be with you and talk face to face so that our joy can be complete. 13 The children of your sister, chosen by God, send their greetings.13 The children of the chosen sister greet you.13 The children of your chosen sister greet you.13 The children of your chosen sister greet you.13 The children of your chosen sister greet you. Amen.13 Your chosen sister's children send you greetings. THE HOLY BIBLE, NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011 by Biblica®. ESV Text Edition: 2016: Sacred Bible, English Standard Version® Copyright © 2001. Crossway Bibles.New American Standard Bible Copyright © 1960 - 1995 by The Lockman Foundation. Holman Christian Standard Bible®, Copyright © 1999, 2000, 2002, 2003, 2009 Hillan Bible Publishers.King James Text Bible courtesy of BibleProtector.comSection Headlines courtesy of INT Bible © 2012, used by Permission.Hub Hub d&d 5e infernal legacy

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