

~INJURY (175)

[English, wound, damage, grievance, wrong, hurt, harm]

- If a man killed another without seeking his **injury** then he was to be protected under the Law Covenant, but kept isolated from certain other men.
- Or any stone by which he could die without seeing him or he should cause it to fall upon him, so that he died, while he was not at enmity with him and was not seeking his **injury**. (**Numbers 35:23**)
- Joshua promised Israel, that Yehowah God would certainly turn and do them **injury**, after he had blessed them, if they turned away from his true worship.
- In case you should leave Yehowah and you do serve foreign gods, he also will certainly turn back and do you **injury** and exterminate you after he has done you good. (**Joshua 24:20**)
- Abigail pleaded with David not to bring **injury** to Nabal for he was like his name, senseless.
- And now, my lord, as Yehowah is living and as your soul is living, Yehowah has held you back from entering into bloodguilt and having your own hand come to your salvation. And now let your enemies and those seeking **injury** to my lord become like Nabal. (**1 Samuel 25:26**)
- And, on the other hand, as Yehowah the God of Israel is living, who has held me back from doing **injury** to you, if you had not hastened that you might come to meet me, there would certainly not have remained to Nabal until the morning light anyone urinating against a wall. (**1 Samuel 25:34**)
- Saul promised to try to give no further **injury** to David.
- In turn Saul said; I have sinned. Come back, my son David, for I shall no more do you **injury**, in view of the fact that my soul has been precious in your eyes this day. Look! I have acted foolishly and am very much mistaken. (**1 Samuel 26:21**)

- Joab counseled David that his action of putting his own son ahead of his many servants was wrong, and that he would suffer **injury** for all his loyal servants would leave him over how he had acted toward Absalom.
- And now rise up, go out and speak straight to the heart of your servants, because, by Yehowah, I do swear that, in case you are not going out, not a man will lodge with you tonight, and this will certainly be worse for you than all the **injury** that has come upon you from your youth until now. (2 Samuel 19:7)
- For bringing injury to King David, Solomon had Shimei killed, returning that **injury** upon his own head.
- And the king went on to say to Shimei; You yourself certainly know all the **injury** which your heart well knows that you did to David my father, and Yehowah will certainly return the injury by you upon your own head. (1 Kings 2:44)
- Rezon became a resister to Israel all the days of Solomon, along with the **injury** that Hadad did.
- And he came to be a resister of Israel all the days of Solomon, and that along with the **injury** that Hadad did, and he had an abhorrence of Israel while he continued reigning over Syria. (1 Kings 11:25)
- Elijah asked Yehowah God if it was with **injury** to the widow that he was residing with, that Yehowah God had caused the death of her son.
- And he began calling to Yehowah and saying; O Yehowah my God, is it also upon the widow with whom I am residing as an alien that you must bring **injury** by putting her son to death? (1 Kings 17:20)
- Yehowah God's prophet wept, because he knew of the **injury** to God's people, that Hazael would accomplish against them.
- At this Hazael said; Why is my lord weeping? To this he said; Because I well know what **injury** you will do to the sons of Israel. Their fortified places you will consign to the fire, and their choice men you will kill with the sword, and their children you will dash to pieces, and their pregnant women you will rip up. (2 Kings

8:12)

- The argument advanced for the stopping of the re-building was that if it continued it would cause **injury** to the interests of the king.
- So be careful that there be no negligence about acting in this regard, that the harm may not increase to the **injury** of kings. (**Ezra 4:22**)
- On the day of Purim the Jews laid hands upon all those seeking for their **injury**.
- The Jews congregated themselves in their cities in all the jurisdictional districts of King Ahasuerus to lay hand on those seeking their **injury**, and not a man stood his ground before them, for the dread of them had fallen upon all the peoples. (**Esther 9:2**)
- The congregator saw that the net effect of man's habitation of the earth was, that man had dominated over man to his **injury**.
- All this I have seen, and there was an applying of my heart to every work that has been done under the sun, during the time that man has dominated man to his **injury**. (**Ecclesiastes 8:9**)
- So Jesus then turned and asked all those assembled, if it was lawful on a Sabbath to do a good deed, or to do **injury**, to save or to destroy a soul?
- Then Jesus said to them; I ask you men; Is it lawful on the Sabbath to do good or to do **injury**, to save or to destroy a soul? (**Luke 6:9**)
- The Lord, Jesus Christ, told Paul in this vision that he was with him in his work there in Corinth, and that no man would assault him there for **injury** to himself, for the Lord had many people in this large city.
- Because I am with you and no man will assault you so as to do you **injury**, for I have many people in this city. (**Acts of Apostles 18:10**)
- If we stumble those, whom we are trying to bring along in the truth, because we personally feel, that they should have advanced

faster, or be more like us, then we are letting our good works be spoken of abusively. Each Christian has spiritual gifts and they differ from one another, and people will make advancement at their own pace, and at Yehowah's direction, not ours. We can teach, and we can suggest in love a better way, but it is up to each one to make his own progress.

- Do not, therefore, let the good you people do be spoken of with **injury** to you. (**Romans 14:16**)
- Love does not behave indecently by lording it over others about our personal spiritual advancement. It does not look out for personal interests alone, but expresses itself in the outgoing expression of filling the spiritual needs of others within the congregation, and in the world in general.
- Though it may be repeatedly provoked or frustrated, love will not respond in kind. Love does not remember trouble and tribulation, but it remembers goodness, peace and joy, therefore love is optimistic and forward looking, not dwelling on past wrongs or **injuries**, but keeps hoping for the best for others always.
- Does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the **injury**. (**1 Corinthians 13:5**)
- Paul now counsels them to look out for the dogs, referring to ones who are unspiritual. They also should look out for the workers of **injury**, because no true Christian will injure another, and especially not his fellow anointed brothers.
- Paul then tells them, to look out for those who mutilate the flesh. This may be a reference to circumcision, but circumcision is certainly not a mutilation of the flesh, but a God given command, and it makes mankind cleaner in God's sight.
- Look out for the dogs, look out for the workers of **injury**, look out for those who mutilate the flesh. (**Philippians 3:2**)
- Christian overseers are to see, that no one **injures** another Christian brother. All are to pursue what is good toward one another, and to all others, even those outside of the congregation of God.
- See that no one renders **injury** for injury to anyone else, but

always pursue what is good toward one another and to all others. (**1 Thessalonians 5:15**)

- Anointed Christians should never pay back **injury** for **injury** to anyone else, but especially not to their own brothers. Rather anointed Christians are encouraged to bestow a blessing, for this is the course that all are called to. By doing thus, they come in line to inherit a blessing from Yehowah God, who is kind and generous to all. The one who is thus acting, is in effect lending to Yehowah, and will be repaid.
- Not paying back **injury** for injury or reviling for reviling, but, to the contrary, bestowing a blessing, because you were called to this course, so that you might inherit a blessing. (**1 Peter 3:9**)