

**~LIVE (1298)**

**[English, exist, be alive, be in this world, survive, subsist, breathe, Opposite of, die]**

- **If Adam and Eve ate from the tree of life, then they could **live** forever.**
- **And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and **live** to time indefinite. (**Genesis 3:22**)**
- **Seth **lived** on for 807 years after his fathering Enosh.**
- **And after his fathering Enosh Seth continued to **live** eight hundred and seven years. Meanwhile he became father to sons and daughters. (**Genesis 5:7**)**
- **Enosh lived on for 815 years after his fathering Kenan.**
- **And after his fathering Kenan Enosh continued to **live** eight hundred and fifteen years. Meanwhile he became father to sons and daughters. (**Genesis 5:10**)**
- **And after his fathering Mahalalel Kenan continued to **live** eight hundred and forty years. Meanwhile he became father to sons and daughters. (**Genesis 5:13**)**
- **And after his fathering Jared Mahalalel continued to **live** eight hundred and thirty years. Meanwhile he became father to sons and daughters. (**Genesis 5:16**)**
- **And after his fathering Enoch Jared continued to **live** eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:19**)**
- **And after his fathering Lamech Methuselah continued to **live** seven hundred and eighty-two years. Meanwhile he became father to sons and daughters. (**Genesis 5:26**)**
- **And after his fathering Noah Lamech continued to **live** five hundred and ninety-five years. Meanwhile he became father to**

sons and daughters. ([Genesis 5:30](#))

- Noah **lived** for three hundred and fifty years after the flood.
- And Noah continued to **live** three hundred and fifty years after the deluge. ([Genesis 9:28](#))
- And after his fathering Arpachshad Shem continued to **live** five hundred years. Meanwhile he became father to sons and daughters. ([Genesis 11:11](#))
- And after his fathering Shelah Arpachshad continued to **live** four hundred and three years. Meanwhile he became father to sons and daughters. ([Genesis 11:13](#))
- And after his fathering Eber Shelah continued to **live** four hundred and three years. Meanwhile he became father to sons and daughters. ([Genesis 11:15](#))
- And after his fathering Peleg Eber continued to **live** four hundred and thirty years. Meanwhile he became father to sons and daughters. ([Genesis 11:17](#))
- And after his fathering Reu Peleg continued to **live** two hundred and nine years. Meanwhile he became father to sons and daughters. ([Genesis 11:19](#))
- And after his fathering Serug Reu continued to **live** two hundred and seven years. Meanwhile he became father to sons and daughters. ([Genesis 11:21](#))
- And after his fathering Nahor Serug continued to **live** two hundred years. Meanwhile he became father to sons and daughters. ([Genesis 11:23](#))
- And after his fathering Terah Nahor continued to **live** a hundred and nineteen years. Meanwhile he became father to sons and daughters. ([Genesis 11:25](#))
- Abraham told Sarah to say she was his sister, so that he could **live** on peacefully.
- Please say you are my sister, in order, that it may go well with me on your account, and my soul will be certain to **live** due to

- you. ([Genesis 12:13](#))
- Abraham continued to **live** in tents in the land of promise.
  - So Abram continued to **live** in tents. Later on he came and dwelt among the big trees of Mamre, which are in Hebron, and there he proceeded to build an altar to Yehowah. ([Genesis 13:18](#))
  - Abraham after receiving the covenant of ([Genesis Chapter 17](#)) asked that Ishmael might continue to **live** before his God.
  - After that Abraham said to the true God; O that Ishmael might **live** before you! ([Genesis 17:18](#))
  - Lot asked the angel to let him flee to a city, so that his soul might **live** on.
  - Please, now, this city is nearby to flee there and it is a small thing. May I, please, escape there, is it not a small thing? And my soul will **live** on. ([Genesis 19:20](#))
  - Isaac told Esau, that by his sword he would **live**, and he would serve his brother, Jacob.
  - And by your sword you will **live**, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his yoke off your neck. ([Genesis 27:40](#))
  - Jacob told Laban that with whomever he found his gods that that person would not **live**.
  - Whoever it is with whom you may find your gods, let him not **live**. Before our brothers, examine for yourself what is with me and take them for yourself. But Jacob did not know that Rachel had stolen them. ([Genesis 31:32](#))
  - The Egyptians told Joseph to buy them and their land in return for seed, so that they might **live** on.
  - Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we together with our land will become slaves to Pharaoh, and give us seed that we may **live** and not die and our land not be laid desolate. ([Genesis 47:19](#))

- **Pharaoh of Egypt told the Hebrew midwives to kill the sons of the Hebrews, but to let the daughters **live**.**
- **Yes, he went so far as to say; When you help the Hebrew women to give birth and you do see them on the stool for childbirth, if it is a son, you must also put it to death, but if it is a daughter, it must also **live**. (Exodus 1:16)**
- **Moses set bounds around the mountain that anyone exceeding them might not **live**.**
- **No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not **live**. At the blowing of the rams horn they themselves may come up to the mountain. (Exodus 19:13)**
- **When a bull killed another bull they were to be divided the **live** bull and the dead one between their owners.**
- **And in case a man's bull should hurt another's bull and it does die, then they must sell the **live** bull and divide the price paid for it, and also the dead one they should divide. (Exodus 21:35)**
- **Moses was told by Yehowah God that no man could see his face and yet **live**.**
- **And he added; You are not able to see my face, because no man may see me and yet **live**. (Exodus 33:20)**
- **The priest was to take the two **live** birds for the sacrifice.**
- **The priest must then give command, and he must take for cleansing himself two **live** clean birds and cedar wood and coccus scarlet material and hyssop. (Leviticus 14:4)**
- **And he must take the cedar wood and the hyssop and the coccus scarlet material and the **live** bird and dip them in the blood of the bird that was killed and in the running water, and he must spatter it toward the house seven times. (Leviticus 14:51)**
- **And he must purify the house from sin with the blood of the bird and the running water and the **live** bird and the cedar wood and the hyssop and the coccus scarlet material. (Leviticus 14:52)**

- And he must send the **live** bird away outside the city into the open field and must make atonement for the house, and it must be clean. (**Leviticus 14:53**)
- After making atonement for the holy place the priest was to take the **live** goat and confess the nation's sins over it and send it away to the wilderness.
- When he has finished making atonement for the holy place and the tent of meeting and the altar, he must also present the **live** goat. (**Leviticus 16:20**)
- And Aaron must lay both his hands upon the head of the **live** goat and confess over it all the errors of the sons of Israel and all their revolts in all their sins, and he must put them upon the head of the goat and send it away by the hand of a ready man into the wilderness. (**Leviticus 16:21**)
- Mankind must keep the commandments of Yehowah God in order to keep **alive** by means of them.
- And you must keep my statutes and my judicial decisions, which if a man will do, he must also **live** by means of them. I am Yehowah. (**Leviticus 18:5**)
- The Law Covenant made provisions for a man or woman to **live** as a Nazirite.
- Speak to the sons of Israel and you must say to them; In case a man or a woman takes a special vow to **live** as a Nazirite to Yehowah. (**Numbers 6:2**)
- And he must **live** as a Nazirite to Yehowah for the days of his Naziriteship, and he must bring a young ram in its first year as a guilt offering, and the former days will go uncounted because he defiled his Naziriteship. (**Numbers 6:12**)
- Yehowah God swore that as he was **alive**, that all the earth would be filled with his glory.
- And, on the other hand, as I **live**, all the earth will be filled with the glory of Yehowah. (**Numbers 14:21**)

- Yehowah swore, that as he was **living**, he would do all that he had spoken to do to them.
- Say to them; As I **live**, is the utterance of Yehowah, if I shall not do to you just that way as you have spoken in my ears! (**Numbers 14:28**)
- Joshua and Caleb would **live** on for they acted faithfully in spying out the Promised Land.
- But Joshua the son of Nun and Caleb the son of Jephunneh will certainly **live** on, of those men who went to spy out the land. (**Numbers 14:38**)
- Moses called for Israel to listen to Yehowah God's counsel to them so that they might keep **alive**.
- And now, O Israel, listen to the regulations and the judicial decisions that I am teaching you to do, in order, that you may **live** and may indeed go in and take possession of the land that Yehowah the God of your forefathers is giving you. (**Deuteronomy 4:1**)
- Moses showed that Israel continued to **live** because Yehowah God loved their forefathers.
- And yet you continue to **live**, because he loved your forefathers so that he chose their seed after them and brought you out of Egypt in his sight with his great power. (**Deuteronomy 4:37**)
- The unintentional manslayer was to flee to one of the cities of refuge to keep **alive**.
- For the manslayer to flee there who slays his fellow without knowing it, while he was not hating him formerly, and he must flee to one of these cities and **live**. (**Deuteronomy 4:42**)
- Now this is the case of the manslayer who may flee there and has to **live**; When he strikes his fellowman without knowing it and he was no hater of him formerly. (**Deuteronomy 19:4**)
- Or when he goes with his fellowman into the woods to gather wood, and his hand has been raised to strike with the ax to cut the tree, and the iron has slipped off from the wooden handle,

- and it has hit his fellowman and he has died, he himself should flee to one of these cities and must **live**. ([Deuteronomy 19:5](#))
- **Keeping the commandments of Yehowah God would keep the Israelites **alive**.**
  - **In all the way that Yehowah your God has commanded you, you should walk, in order, that you may **live** and it may be well with you and you may indeed lengthen your days in the land of which you will take possession. ([Deuteronomy 5:33](#))**
  - **Yehowah God humbled Israel with the manna, so that they might know that by every utterance of Yehowah God's mouth does man **live**.**
  - **So he humbled you and let you go hungry and fed you with the manna, which neither you had known nor your fathers had known, in order to make you know that not by bread alone does man **live** but by every expression of Yehowah's mouth does man live. ([Deuteronomy 8:3](#))**
  - **Moses blessing for Reuben was for him to **live** and not to die off.**
  - **Let Reuben **live** and not die off, and let his men not become few. ([Deuteronomy 33:6](#))**
  - **Joshua and the chieftains of Israel made a covenant with the men of Gibeon to let them **live** on, and though deceived by those men they still kept their word or oath.**
  - **And Joshua went making peace with them and concluding a covenant with them to let them **live**, and so the chieftains of the assembly swore to them. ([Joshua 9:15](#))**
  - **This is what we shall do to them while letting them **live**, that no indignation may come upon us over the oath that we have sworn to them. ([Joshua 9:20](#))**
  - **So the chieftains said to them; Let them **live** and let them become gatherers of wood and drawers of water for all the assembly, just as the chieftains have promised them. ([Joshua 9:21](#))**

- **When Samuel showed the men of Israel the one that Yehowah God had selected to become king over them, Saul, they shouted; Let the king **live!****
- **Then Samuel said to all the people; Have you seen the one whom Yehowah has chosen, that there is none like him among all the people? And all the people began to shout and say; Let the king **live!** (1 Samuel 10:24)**
- **A man claimed to have killed Saul for he was mortally wounded, and so could not **live** on.**
- **So I stood over him and definitely put him to death, for I knew that he could not **live** after he had fallen. Then I took the diadem that was upon his head and the bracelet that was upon his arm, that I might bring them to my lord here. (2 Samuel 1:10)**
- **While David and Bathsheba's first son was yet **alive**, David fasted and wept over him, while there existed hope for the child.**
- **To this he said; While the child was yet **alive** I did fast and I kept weeping, because I said to myself; Who is there knowing whether Yehowah may show me favor, and the child will certainly **live?** (2 Samuel 12:22)**
- **Hushai upon approaching Absalom said; Let the king **live.****
- **And it came about that, as soon as Hushai the Archite, David's companion, came in to Absalom, Hushai proceeded to say to Absalom; Let the king **live!** Let the king **live!** (2 Samuel 16:16)**
- **Many joined with Adonijah when he tried to usurp David's throne saying; Let the king **live.****
- **For he has today gone down that he might sacrifice bulls and fatlings and sheep in great quantity and might invite all the sons of the king and the chiefs of the army and Abiathar the priest, and there they are eating and drinking before him and they keep saying; Let King Adonijah **live!** (1 Kings 1:25)**
- **When Bathsheba approached David she said; Let my Lord King David **live** to time indefinite.**
- **Then Bath-sheba bowed low with her face to the earth and**



- prostrated herself to the king and said; Let my lord King David **live** to time indefinite! (1 Kings 1:31)
- **Zadok and Nathan must anoint Solomon as king and say; Let the king **live**!**
  - **And Zadok the priest and Nathan the prophet must anoint him there as king over Israel, and you must blow the horn and say; Let King Solomon **live**! (1 Kings 1:34)**
  - **Zadok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let King Solomon **live**! (1 Kings 1:39)**
  - **Your servant Ben-hadad has said; Please let my soul **live**.**
  - **Accordingly they girded sackcloth about their loins, with ropes upon their heads, and came in to the king of Israel and said; Your servant Ben-hadad has said; Please, let my soul **live**. To this he said; Is he still **alive**? He is my brother. (1 Kings 20:32)**
  - **The man of the true God told the woman to sell the oil and pay off her debts, and to **live** on what was left over.**
  - **So she came in and told the man of the true God, and he now said; Go, sell the oil and pay off your debts, and you and your sons should **live** from what is left. (2 Kings 4:7)**
  - **Four lepers decided to enter the camp of the Syrians so as to be preserved **alive**.**
  - **If we had said; Let us enter the city, when the famine is in the city, we would also have to die there. And if we do sit here, we shall also have to die. So now come and let us invade the camp of the Syrians. If they preserve us **alive**, we shall **live**, but if they put us to death, then we shall have to die. (2 Kings 7:4)**
  - **Amaziah continued to **live** after the death of Jehoash for an additional fifteen years.**
  - **And Amaziah the son of Jehoash the king of Judah continued to **live** after the death of Jehoash the son of Jehoahaz the king of Israel for fifteen years. (2 Kings 14:17)**

- And Amaziah the son of Jehoash the king of Judah continued to **live** after the death of Jehoash the son of Jehoahaz the king of Israel fifteen years. (**2 Chronicles 25:25**)
- Yehowah God told Hezekiah to prepare his household for he would die, and not **live** any longer.
- In those days Hezekiah got sick to the point of dying. Accordingly Isaiah the son of Amoz the prophet came in to him and said to him; This is what Yehowah has said; Give commands to your household, for you yourself will indeed die and will not **live**. (**2 Kings 20:1**)
- Nehemiah said to let the king **live**, when he asked him why he was gloomy looking.
- Then I said to the king; Let the king himself **live** to time indefinite! Why should not my face become gloomy when the city, the house of the burial places of my forefathers, is devastated, and it's very gates have been eaten up with fire? (**Nehemiah 2:3**)
- Nehemiah, not being a priest, refused to enter into the house of God to hide from his enemies, to preserve himself **alive**.
- But I said; Should a man like me run away? And who is there like me that could enter into the temple and **live**? I shall not enter! (**Nehemiah 6:11**)
- A man must do the commandments of the Law Covenant so as to **live** by means of them.
- Although you would bear witness against them to bring them back to your Law, they themselves even acted presumptuously and did not listen to your commandments, and against your own judicial decisions they sinned, which, if a man will do, he must also **live** by means of them. And they kept giving a stubborn shoulder, and their neck they hardened, and they did not listen. (**Nehemiah 9:29**)
- Eliphaz argued to Job, that if he was righteous even the wild beast of the field would be made to **live** at peace with him.
- For with the stones of the field your covenant will be, and the

- wild beast of the field himself will be made to **live** at peace with you. (**Job 5:23**)
- **Job rejected killing himself to end his suffering, but hated what he was **living** through, for his days were only an exhalation.**
  - **I have rejected it, to time indefinite I would not **live**. Cease from me, for my days are an exhalation. (**Job 7:16**)**
  - **Job asked in faith that if an able-bodied man dies, can he **live** again?**
  - **If an able-bodied man dies can he **live** again? All the days of my compulsory service I shall wait, until my relief comes. (**Job 14:14**)**
  - **The Psalmist asked, that before Yehowah God the hearts of meek ones and those seeking Yehowah God might **live** forever.**
  - **The meek ones will eat and be satisfied, those seeking him will praise Yehowah. May your hearts **live** forever. (**Psalms 22:26**)**
  - **The hope of mankind is that they might **live** forever and not see the pit of Sheol or death.**
  - **That he should still **live** forever and not see the pit. (**Psalms 49:9**)**
  - **The Psalmist alluded to how quickly the wicked ones will burn up, as thorns or brambles in a fire.**
  - **Before your pots feel the kindled bramble, the **live** green as well as the burning, he will carry them off as a stormy wind. (**Psalms 58:9**)**
  - **The Psalmist called for the poor and lowly ones to continue **living**, and for prayer to be made constantly in their behalf.**
  - **And let him **live**, and to him let some of the gold of Sheba be given. And in his behalf let prayer be made constantly, all day long let him be blessed. (**Psalms 72:15**)**
  - **The Psalmist asked Yehowah God to act appropriately with him, that he might **live** and keep Yehowah God's word of truth.**

- Act appropriately toward your servant, that I may **live** and that I may keep your word. (**Psalms 119:17**)
- The congregator showed, that a premature birth is better for a man than for him to **live** many lifetimes and not find true satisfaction in **living**.
- If a man should become a father a hundred times, and he should **live** many years, so that numerous the days of his years should become, yet his own soul is not satisfied with good things and even the grave has not become his, I must say that one prematurely born is better off than he is. (**Ecclesiastes 6:3**)
- The congregator showed that anything **living** is better off than anything dead, and a **live** dog is better off than a dead lion.
- For as respects whoever is joined to all the living there exists confidence, because a **live** dog is better off than a dead lion. (**Ecclesiastes 9:4**)
- It is right for a man **living** many years to rejoice, but he must also keep in mind the days of darkness, when he will not be.
- For if a man should **live** even many years, in all of them let him rejoice. And let him remember the days of darkness, though they could be many, every day that has come in is vanity. (**Ecclesiastes 11:8**)
- Though these were powerful ones who oppressed God's people, yet now, they are impotent in death, they would not **live**, unable to **rise up** or effect their way. When Yehowah turned his attention to them, he annihilated them, and he will yet destroy all mention of them, their entire way of dealing with mankind.
- They are dead. They will not **live**. Impotent in death, they will not rise up. Therefore you have turned your attention that you might annihilate them and destroy all mention of them. (**Isaiah 26:14**)
- As a people, they were like a corpse, as regards their hope of **living** in the Promised Land again. But take comfort! Cry out joyfully! Life's moisture would again fill them in the Promised Land. For even those impotent in death would drop in birth, upon this Promised Land.

**They would be released from their captivity and would again bear sons and daughters in the Promised Land.**

- **Your dead ones will **live**. A corpse of mine, they will rise up. Awake and cry out joyfully, you residents in the dust! For your dew is as the dew of mallows, and the earth itself will let even those impotent in death drop in birth. (Isaiah 26:19)**
- **Now another turn of events comes to Hezekiah, he falls sick to a life-threatening boil. Isaiah the prophet is sent in by Yehowah to tell him to get his affairs in order, for he will not **live** through this illness.**
- **In those days Hezekiah got sick to the point of dying. Accordingly Isaiah the son of Amoz the prophet came in to him and said to him; This is what Yehowah has said; Give commands to your household, for you yourself will indeed die and will not **live**. (Isaiah 38:1)**
- **Jeremiah assured the king, that this would not happen, but Zedekiah did not trust God. Jeremiah told him to trust the voice of Yehowah, and that if he did so, then his soul would continue to **live**.**
- **But Jeremiah said; They will do no such giving. Obey, please, the voice of Yehowah in what I am speaking to you, and it will go well with you, and your soul will continue to **live**. (Jeremiah 38:20)**
- **Jeremiah alluded to the priests being the breath of life from Yehowah God toward his people Israel, and they had been captured when Jerusalem fell. Now Israel would have to **live** in exile in the shade he provided among the unclean nations.**
- **The very breath of our nostrils, the anointed one of Yehowah, has been captured in their large pit; The one of whom we have said; In his shade we shall **live** among the nations. (Lamentations 4:20)**
- **The Governing Body of Jehovah's Witnesses has in recent years only been able to provide **handfuls of barley** and **morsels of bread**. Yet the Great Crowd is willing to profane Yehowah to obtain it from them.**
- **They declare righteous, men who defame truth and hide new understanding, preserving **alive** those who ought to die, while disfellowshipping anointed ones and the Son of Man who ought to **live**,**

in a spiritual death of disfellowshipping, without cause. The Governing Body lie to **my people**, **the Great Crowd** and the Great Crowd accept these lies.

- And will you profane me toward my people for the handfuls of barley and for the morsels of bread, in order to put to death the souls that ought not to die and in order to preserve **alive** the souls that ought not to live by your lie to my people, the hearers of a lie? (**Ezekiel 13:19**)
- When they come to spiritual **life** just ahead in our day they will quickly realize just who they are and they will get active and come together as a group and they will become a very great military force capable of bringing about Yehowah's judgments upon this earth.
- And I prophesied just as he had commanded me, and the breath proceeded to come into them, and they began to **live** and stand upon their feet, a very, very great military force. (**Ezekiel 37:10**)
- The magic-practicing priests of Babylon told Nebuchadnezzar to tell them his dream, but he wanted them to reveal it to him. Their customary form of address was meant to butter up the king with compliments.
- At that the Chaldeans spoke to the king in the Aramaic language; O king, **live** on even for times indefinite. Say what the dream is to your servants, and we shall show the very interpretation. (**Daniel 2:4**)
- They answered, and they were saying to Nebuchadnezzar the king; O king, **live** on even for times indefinite. (**Daniel 3:9**)
- Accordingly these high officials and satraps themselves entered as a throng to the king, and this is what they were saying to him; O Darius the king, **live** on even for times indefinite. (**Daniel 6:6**)
- Immediately Daniel himself spoke even with the king: O king, **live** on even to times indefinite. (**Daniel 6:21**)
- So then, Hosea makes reference to how short a time Yehowah God's anger toward his people lasts, for on the third day he will raise up the truly repentant ones, and we shall come to **live** before him. Like Christ who was in the grave for parts of three days, and like the apostle Paul, and like Jonah who was in the belly of the great fish, and as with

his two witnesses, Yehowah quickly shows mercy toward those returning to him in faithfulness.

- He will make us **live** after two days. On the third day he will make us get up, and we shall live before him. (**Hosea 6:2**)
- So Yehowah God through Zechariah now asks his people, the men of Judah, where are all those men today? Also he reminds them, that even his prophets perished in death, and neither are they **live** today.
- As for your fathers, where are they? And as for the prophets, was it to time indefinite that they continued to **live**? (**Zechariah 1:5**)
- Then there will be no need to prophesy, for the Bible will have come to fulfillment in total. Also all further instruction for the future will come down to the human family through a clearly delineated line of authority through the Kingdom of God, and this will not change after that time. Therefore anyone prophesying will be prophesying falsely. Anyone doing so then will be put to death by his own parents, for all such ones will be speaking from their own hearts, in the name of Yehowah God. Thus the ones who caused the birth of such a false prophet, should be the ones to put him to death.
- And it must occur that in case a man should prophesy anymore, his father and his mother, the ones who caused his birth, must also say to him; You will not **live**, because falsehood is what you have spoken in the name of Yehowah. And his father and his mother, the ones who caused his birth, must pierce him through because of his prophesying. (**Zechariah 13:3**)
- Jesus' reply, showed his right heart before his God, for he showed that men must **live** by every utterance coming forth from Yehowah God's mouth. Bread would therefore not truly sustain him, but the doing of Yehowah God's will, would be what truly sustained him.
- But in reply he said; It is written: Man must **live**, not on bread alone, but on every utterance coming forth through Yehowah's mouth. (**Matthew 4:4**)

- So he then entreated Jesus over and over again saying; My little daughter is in extreme condition. Then he begged Jesus to come quickly, and lay his hands upon her, that she might get well and **live**.
- And entreated him many times, saying; My little daughter is in an extreme condition. Would you please come and put your hands upon her that she may get well and **live**. ([Mark 5:23](#))
- So Jesus replied to Satan the Devil, that man must **live**, not by bread alone, but by every utterance coming forth from Yehowah's mouth. Thus Jesus quoted the Bible record to refute Satan the Devil.
- But Jesus replied to him; It is written: Man must not **live** by bread alone. ([Luke 4:4](#))
- Jesus then showed, that the hour was approaching, and it was now, when the dead would hear the voice of the Son Of God, and those who had given heed would **live** because of it. This had an immediate application through several people when he later resurrected them directly from the dead. But the full import of this verse applied to those who took heed of his words and passed over from the prospect of death resulting from sin, to everlasting life through faith in his words. This was an ongoing process and so he could say, and it is now.
- Most truly I say to you, the hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will **live**. ([John 5:25](#))
- So he told them again, that he was the **living** bread that came down from heaven. Then he showed, that to anyone eating of this bread, that one would **live** forever. Then he showed, that his flesh was the bread, that he would give in behalf of the life of the world.
- I am the **living** bread that came down from heaven, if anyone eats of this bread he will **live** forever, and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world. ([John 6:51](#))
- So he told them that in the same way that the **living** one, the Father, had sent him forth, and so he had **life** because of the Father, so likewise, the one that feeds on him and the example he set, would likewise have **life**, because of Jesus.
- Just as the living Father sent me forth and I **live** because of the



Father, he also that feeds on me, even that one will live because of me. (John 6:57)

- So then Jesus showed, that he was thus the **life** sustaining bread that had been given from heaven. Unlike the manna given to the Israelites there in the wilderness, those partaking of his body, the bread, and his spirit, the blood, would live forever.
- This is the bread that came down from heaven. It is not as when your forefathers ate and yet died. He that feeds on this bread will **live** forever. (John 6:58)
- So he told them, that just a little while longer and the world would behold him no more. Yet they would be privileged to see him after his resurrection, because he would **live**, and they would **live** with him.
- A little longer and the world will behold me no more, but you will behold me, because I **live** and you will live. (John 14:19)
- So the crowd kept listening to him up to this point, at which time they raised their voices crying out; Take such a man away from the earth, for he is not fit to **live!**
- Now they kept listening to him down to this word, and they raised their voices, saying; Take such a man away from the earth, for he was not fit to **live!** (Acts of Apostles 22:22)
- So Festus took the lead, and introduced Paul, as a man whom all the Jews in Jerusalem had brought many accusations against, saying that he was not a man who was fit to **live.**
- And Festus said; King Agrippa and all you men who are present with us, you are beholding this man concerning whom all the multitude of the Jews together have applied to me both in Jerusalem and here, shouting that he ought not to **live** any longer. (Acts of Apostles 25:24)
- Paul showed, that God's righteousness was exposed to people of faith, who would reason out his will for them, and come to understand the spiritual reasons for his doing things this way, for God is always reasonable. People who draw close to him must likewise be reasonable ones. Righteous ones **live**, because of faith, within this

**Satan's world. It is not possible for a man to live righteously in the present system of things, without faith.**

- **For in it God's righteousness is being revealed by reason of faith and toward faith, just as it is written: But the righteous one, by means of faith he will **live**. (Romans 1:17)**
- **The faith that Christians have in this present world, is that since they are suffering through a death like Christ's, that they will also experience a resurrection like his, and come to **live** with him in heaven.**
- **Moreover, if we have died with Christ, we believe that we shall also **live** with him. (Romans 6:8)**
- **Therefore Christians have no continuing obligation to the flesh through the Law Covenant, it has ended for us. But we do have a continuing obligation to our espoused one, to continue walking after the spirit, and seeking it daily in our lives.**
- **So, then, brothers, we are under obligation, not to the flesh to **live** in accord with the flesh. (Romans 8:12)**
- **As we have earlier shown, those who let fleshly desires lead them through **life**, will all die. But a Christian's hope is that, through putting the desires of the flesh to death by the spirit from God, we will gain life, the true **life, life** eternal.**
- **For if you **live** in accord with the flesh you are sure to die, but if you put the practices of the body to death by the spirit, you will live. (Romans 8:13)**
- **Under the Law Covenant, Moses wrote, that the man who performed the sacrifices and requirements of the Law Covenant from year to year, would keep **living** by means of doing them, over and over again. His righteousness was imputed to him on the Day of Atonement each year, and lasted only for that year. This applied to the entire nation of Israel. So then the Law Covenant never really granted true righteousness.**
- **For Moses writes that the man that has done the righteousness of the Law will **live** by it. (Romans 10:5)**
- **The life we live, now and forever, we will **live** to Yehowah God, the giver of **life**. Also if we should die, by failing in our Christian race**

for life, we will die to Yehowah. Therefore both if we **live**, and if we die, we belong to Yehowah.

- For both if we **live**, we live to Yehowah, and if we die, we die to Yehowah. Therefore both if we live and if we die, we belong to Yehowah. (**Romans 14:8**)
- So using the example of the Law Covenant, the principle is established, that those doing the sacred service at the temple should **live** by means of the offerings offered up there.
- Likewise, Jesus commanded, that his disciples who proclaim the Good News of God's Kingdom by reasoning with people they meet and talking to them, should **live** by means of the work they do. It is proper for Christians, who service the spiritual needs of others, to have their material needs met, by those ones, while they are ministering to them.
- In this way, too, the Lord ordained for those proclaiming the Good News to **live** by means of the Good News. (**1 Corinthians 9:14**)
- Paul then shows, that true Christians are ever being brought face to face with death, for the sake of the Christ. Thus the **life** of Jesus Christ, an indestructible **life**, may become manifest through our mortal flesh.
- For we who **live** are ever being brought face to face with death for Jesus sake, that the life of Jesus may also be made manifest in our mortal flesh. (**2 Corinthians 4:11**)
- Christ died for all mankind, so that those who continue to **live**, might **live** no longer for themselves, and their own fallen desires, but for another, Christ, and to do his will, which is the will of God his father. This is a course of self-sacrifice, and Christians willingly give of themselves, of their time, money, energies and most importantly, of their love for others, to accomplish it successfully.
- And he died for all that those who **live** might live no longer for themselves, but for him who died for them and was raised up. (**2 Corinthians 5:15**)
- Paul also recommended his ministry to others by accepting no prominence for his fine efforts, remaining unknown so to speak, and yet he knew, those who mattered most to him who were recognizing

his fine works. He was on a course of faithfulness unto death, and as all of us he was dying slowly, as he aged, yet because of the spirit within him, he could only **live** on.

- He readily accepted discipline, knowing that it was producing endurance within him, and this would lead to glory later on. All of this recommended Paul to God, and to others as a minister of the Good News of God.
- As being unknown and yet being recognized, as dying and yet, look! We **live**, as disciplined and yet not delivered to death. (2 Corinthians 6:9)
- Paul was not saying this by way of condemnation, but out of love for them. They were in his heart to **live** or to die, for he had given of himself, and taken a part of his own being, to preach the word of Christianity to them. They were like children to him.
- I do not say this to condemn you. For I have said before that you are in our hearts to die and to **live** with us. (2 Corinthians 7:3)
- Paul now refers to Christ, and the manner of his death, as seeming to show weakness before men, but no one can argue, that he has been made powerful through resurrection from the dead by the Almighty God and savior, Yehowah.
- Paul now argues, that even though he comes to them in weakness, that they both as anointed Christians, have the joyful prospect of **living** forever, due to this same power of God to resurrect them in his own time.
- True, indeed, he was impaled owing to weakness, but he is **alive** owing to God's power. True, also, we are weak with him, but we shall live together with him owing to God's power toward you. (2 Corinthians 13:4)
- As closing comments, Paul now encourages the brothers to rejoice in their hope ahead, to allow his letter to readjust those who are in need of being readjusted, to be comforted in the Christian course, to think in agreement about what Christianity is, and to **live** a peaceful life.

- If they do all these things, then the spirit God Yehowah, who is a peaceful and loving spirit, will want to draw close to them, and will guard them in his love to eternity.
- Finally, brothers, continue to rejoice, to be readjusted, to be comforted, to think in agreement, to **live** peaceably, and the God of love and of peace will be with you. (2 Corinthians 13:11)
- Paul then, did not spare Peter's feelings, for it was causing a division among the brothers, so in front of everyone he counseled Peter, that if he was Jew and yet **lived** among the nations as they **live**, how did he reason out, that others of the nations must now **live** according to Jewish practices.
- But when I saw they were not walking straight according to the truth of the Good News, I said to Cephas before them all; If you, though you are a Jew, **live** as the nations do, and not as Jews do, how is it that you are compelling people of the nations to live according to Jewish practice? (Galatians 2:14)
- By taking a course like Christ's, Paul impaled his fleshly desires, and he must stay in this course right up to death, like Christ did. Therefore the **life** he **lives** after starting down this road is no longer his own, through his own self-will, but belongs to Christ, who is **living** in union with him.
- Therefore the life Paul now **lives** in the flesh, he **lives** as a life of faith toward Christ, who handed himself over to save Paul, and many others like him.
- I am impaled along with Christ. It is no longer I that **live**, but it is Christ that is living in union with me. Indeed, the life that I now live in flesh I live by the faith that is toward the Son of God, who loved me and handed himself over for me. (Galatians 2:20)
- Paul then shows, that no one gains anything, but reputed righteousness from God for works performed under the Law Covenant. However the Scriptures state, that God's righteous one, will **live** by reason of faith.
- The Israelites were told, that they must keep the Law Covenant to **live** by means of it. Thus obedience from the heart through the spirit was necessary, for them to gain **life**, and since not one of them had that deep of a love for God's spirit, they all failed to gain **life** through it.

- Christians have faith, that God has provided an acceptable sacrifice through the offering of his son Jesus Christ, and all those showing faith in this offering, like faithful Abraham, are declared righteous for **life**.
- Then they are anointed with the Holy Spirit, so that they can set out on a course similar to Christ's, of showing through their love of the spirit of God, that they can succeed in **living** by the principles and tenets of the Law Covenant, though they are not under the penalties of this Law Covenant any longer.
- Moreover, that by Law no one is declared righteous with God is evident, because the righteous one will **live** by reason of faith. (**Galatians 3:11**)
- The Law does not adhere to, or care about faith, rather he who does them, **the Laws of the Law Covenant**, will **live** by means of them. Doing God's will is therefore what the Law Covenant requires of men, and no one could do it perfectly, until Christ, for he obeyed from the heart through his love of the Holy Spirit. The Jews, in turn, stumbled over his truly faithful course, killing him unjustly out of jealousy and contempt.
- Now the Law does not adhere to faith, but he that does them shall **live** by means of them. (**Galatians 3:12**)
- For as Paul saw the situation ahead of him, to **live** is Christ, for he was doing Christ's work with joyfulness, and to die, was gain, for he would then be successful, and gain his precious inheritance.
- For in my case to **live** is Christ, and to die, gain. (**Philippians 1:21**)
- So Paul felt, that to **live** on in the flesh, was a fruitage of his work, and yet he did not state, which one, life or death, he would more readily select.
- Now if it be to **live** on in the flesh, this is a fruitage of my work, and yet which thing to select I do not make known. (**Philippians 1:22**)
- Now Paul shows, that before they became Christians, that they too once walked in those things. However now they let the Holy Spirit

guide them, to put those desires to death through their love of this fine spirit, a token of their eternal inheritance.

- In those very things you, too, once walked when you used to **live** in them. (**Colossians 3:7**)
- Paul now reasons, that now he **lives**, if his work in the Lord, stands firm.
- Because now we **live** if you stand firm in the Lord. (**1 Thessalonians 3:8**)
- Paul counsels them, to make it their aim to **live** quietly, and to mind their own business, and to work with their hands to meet their own needs, just as he previously ordered them to do.
- And to make it your aim to **live** quietly and to mind your own business and work with your hands, just as we ordered you. (**1 Thessalonians 4:11**)
- Christ died for his anointed brothers, so that whether they stay awake or be asleep, that they should **live** together as one body.
- He died for us, that, whether we stay awake or are asleep, we should **live** together with him. (**1 Thessalonians 5:10**)
- Paul then states, that this saying is entirely faithful; If we died together with Christ, then we shall also **live** together. Thus he shows, that anointed Christians, who like Christ, who put to death the desires of the fallen flesh through their love of God's Holy Spirit, will also, because they are on the same course, share in the resurrection, and **life** with Christ eternally.
- Faithful is the saying. Certainly if we died together, we shall also **live** together. (**2 Timothy 2:11**)
- Paul then also shows Timothy, that all those who desire to **live** with godly devotion in association with Jesus Christ, will also experience persecution, for the world we **live** in is ruled by Satan the Devil.
- In fact, all those desiring to **live** with godly devotion in association with Christ Jesus will also be persecuted. (**2 Timothy 3:12**)

- This undeserved kindness of God, has instructed men to repudiate ungodliness, and worldly desires, and to **live** in this, Satan the Devil's world, with soundness of mind and righteousness and godly devotion.
- Instructing us to repudiate ungodliness and worldly desires and to **live** with soundness of mind and righteousness and godly devotion amid this present system of things. (**Titus 2:12**)
- Paul then shows, that the righteous one will **live** by reason of faith, and if he shrinks back, then Yehowah God has no pleasure in him. Yehowah God has called his anointed congregation to a course of faith, and that faith should grow and expand over time, as his spirit grows and expands within us, and we make ever greater progress toward our goal, of putting to death the desires of the fallen flesh, through our love of his spirit within us.
- But my righteous one will **live** by reason of faith, and, if he shrinks back, my soul has no pleasure in him. (**Hebrews 10:38**)
- Paul now refers to our fleshly fathers, and how they used to discipline us, and shows, that it was proper to give them respect. Correspondingly should we not give far greater respect to our spiritual father, Yehowah God, for he is the true giver of **life** eternal, which is far better, than the limited **life** our fleshly fathers gave us.
- Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and **live**? (**Hebrews 12:9**)
- An anointed Christian man should rather be dependent upon Yehowah God to direct his **life** and its future course. He should say, that if Yehowah wills it, then he would like to do this or that.
- Yehowah directs the discipline and training of each anointed Christian, and so each should know that his will for them is what will take place. They should each want to complete the course that he has set them upon.
- Instead, you ought to say; If Yehowah wills, we shall **live** and also do this or that. (**James 4:15**)



- Peter now addresses the situation of the Christ, who willingly suffered for those whom he loved, by carrying their sins in his own body, and dying upon a torture stake for them. His purpose in doing so, was that they might be done with sins, and **live** to righteousness. By means of the beating he took in men's behalf, there has been a healing for them through it, for this action touched the hearts of many.
- He himself bore our sins in his own body upon the stake, in order, that we might be done with sins and **live** to righteousness. And by his stripes you were healed. ([1 Peter 2:24](#))
- Thus all followers of Christ should commit to **living** the remainder of their time in the flesh no more for the desires of men, but for the doing of God's will. Thus in the future if Yehowah God allows us to suffer for righteousness sake then we, like Christ, should willingly submit to it, even unto death. Therefore our very lives are a fine test of faith for all.
- To the end that he may **live** the remainder of his time in the flesh, no more for the desires of men, but for God's will. ([1 Peter 4:2](#))
- Peter then shows that Christ took the preaching of the Good News also to those in Sheol, the grave, who are dead ones at present. His purpose was that they might be judged regarding their lives in the flesh, from the standpoint of men, but might **live** in the spirit from the standpoint of God.
- In fact, for this purpose the Good News was declared also to the dead, that they might be judged as to the flesh from the standpoint of men but might **live** as to the spirit from the standpoint of God. ([1 Peter 4:6](#))