

1: John NIV - When the two disciples heard him say - Bible Gateway

Verse - And the two disciples heard him speak, and they followed - became followers of - www.enganchecubano.com event, if not profoundly symbolic (as Godet says), is typical of the whole process which has gone on in augmenting rapidity from that day to this.

See the end of the chapter for notes. She has always been a straightforward girl. She got that from him. He turned to face her not exactly angry but not pleased either. If she discovered he was here? Or if he discovered she was here? What would have happened then? Both Sigrid and Bard jumped and turned to see Gandalf standing there utterly unabashed at eavesdropping. Bard rolled his eyes. He knows I would not have left Bella out of my sight after the aftermath of this war. After all that has happened a little peace and quiet would be welcome. A kingdom does not build itself up from scratch after all. I would not let any harm come Bella if I could help it. She has had a long tiring day. He can see the dark circles under her eyes, how late is it now? Way past her bedtime. Sigrid frowns a little at being treated like a child. She nods to Gandalf on her way out. He needs to sleep too. Away from all this. She risked much for our sake too much. And what had he said to her on the battlements? Bard had not heard they were too high up; but he had seen no one could have mistaken it; the last straw was when Thorin nearly threw Bella to her death. I know but the woman who made this all possible is now a broken wraith, you saw her face Gandalf her eyes. Dead fish have more expression in them I swear. Bella made him promise. Thorin will recover in due time. I think I heard him once refer to her as his queen. Did I tell you that? But when I first went to the bared door of Erebor to negotiate with Thorin; he said no but she offered to pay us back with her own treasure on the spot. It would explain a lot of things. It would explain how utterly wretched Bella had looked as she descended from the Lonely Mountain. It was as if Thorin had torn her heart out while it was still beating and crushed it underfoot with little regard as if it was some loathsome pest. Gandalf frowned, the wrinkles in his face making him look older, exhausted and very angry. Bella is young and brave and kind and very pretty for a hobbit lass. I have seen how Thorin had looked at her once after she saved his life. More than just possession and want of gold can stem from that accursed obsessive disease. My children love her, but it might be better if Bella went on her way. He clapped Bard on the shoulder. Get some sleep Bowman. Aye, he is pretty tired; a bed no matter how lumpy does seem very appealing now. They both trudge up the stairs to their respective rooms. Bard lingers outside in the corridor for a moment longer pauses outside the room Tilda claimed as her own. Both Bain and Bella would be there, Bain dotted on Tilda and would automatically cave in whenever she requested something with her big doe eyes. Tilda would want Bain to stay with her that night. Bain would have taken his duty to protect her seriously. The room was one of the most intact ones only needed a new bed, which they replaced by merely throwing a bunch of bedding on the floor. Bard carefully quietly pulled the door open a crack. He could barely make out in the moonlight two small slumbering figures and one medium sized figure curled up close to each other. He recognized the dark head of his son. His brave young son, Bain was almost a man Bard was certain and somewhat sad. Bain slept limbs sprawling out beside his sister. He slept late and hard, like the dead and like all boys did. She looked so sweet so peaceful. Bard was glad, so very glad that even after all that had happened all that they had lived through, Tilda had not yet lost that sweet childhood innocence that came only once to each and every child. Asleep she looked almost at peace, the tight lines of her face smoothed, the rise of her chest was steady and slow, with her eyes closed he could almost pretend he had seen the deadness in her eyes, almost but not quite; the bridge of her forehead remained ever so slightly furrowed, her mouth still pressed thin even in sleep. Bard gently shut the door and retreated to his own room. As he lay down even though he was exhausted sleep did not come to him easily. He lay in his bed still thinking. Tomorrow he would meet with Balin and most likely Dain, Thranduil even. Tomorrow perhaps the condition of Thorin and his heirs would improve maybe they would wake up. This is what Bain would have to deal with if Bard became King and if Bain succeeded him. Oh he had no doubt his sisters would help; Sigrid with her calm no nonsense attitude, Tilda with her gentleness and boundless exuberance. If he had to take the crown build a kingdom from scratch he would damn make sure that he would leave a worthwhile kingdom for Bain. The

first step was tomorrow when he would meet with the king of the elves and the king of the dwarves.

2: Mark - GNT - David himself called him <Lord'; so

Thanks again, Clive. You have been very helpful every time I have problems on English grammar. I do appreciate that. I have never seen sentences like the example you have cited earlier 'I heard him said by Mary to be stupid'.

Now the great mass of the people heard [Jesus] gladly [listening to Him with delight]. American Standard Version David himself calleth him Lord; and whence is he his son? And the common people heard him gladly. Bible in Basic English David himself gives him the name of Lord; and how then is he his son? And the common people gave ear to him gladly. English Revised Version David himself calleth him Lord; and whence is he his son? English Standard Version David himself calls him Lord. So how is he his son? And all the people heard him with pleasure. And much people heard hym gladly. And the mass of the people heard him gladly. King James Version Daud therefore himselfe calleth him Lord, and whence is hee then his sonne? How is he the his sonne? And many people herde him gladly. New Revised Standard David himself calls him Lord; so how can he be his son? Douay-Rheims Bible David therefore himself calleth him Lord. And whence is he then his son? And a great multitude heard him gladly. And all the multitude heard him with pleasure. And from where is He his son? And the large crowd heard Him gladly. King James Version David therefore himself calleth him Lord; and whence is he then his son? Then how can He be his son? And all the multitude heard him gladly. The Emphasised Bible David himself, calleth him, Lord: And, the great multitude, was hearing him gladly. Revised Standard Version David himself calls him Lord; so how is he his son? Tyndale Bible Then David hym silfe calleth him Lorde: And moche people hearde him gladly. Updated Bible Version 1. And the large crowd heard him gladly. The Webster Bible David therefore himself calleth him Lord, and whence is he [then] his son? How is he then his son? The Wycliffe Bible Thanne Daud hym silf clepith him lord, hou thanne is he his sone? And myche puple gladli herde hym. Guard against the teachers of the Law of Moses! They love to walk around in long robes and be greeted in the market. They will be punished most of all.

3: 'This is a rarity': E. 19th Ave. and Pearl St. murder investigation continues | KVAL

40 Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. 41 The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). 42 And he brought him to Jesus.

You, Agricola, are fortunate, not only because your life was glorious, but because your death was timely. As they tell us who heard your last words, unchanged and willing you accepted your fate; as if, as far as in your power, you would make the emperor appear innocent. But, besides the bitterness of having lost a parent, it adds to our grief, that it was not permitted us to minister to your health, to gaze on your countenance, and receive your last embrace; surely, we might have caught some words and commands which we could have treasured in the inmost part of our souls. This is our pain, this our wound. If there is any abode for the spirits of the pious; if, as wise men suppose, great souls are not extinguished with the body, may you rest placidly, and call your family from weak regrets, and womanly laments, to the contemplation of your virtues, which must not be lamented, either silently or aloud. Let us honor you by our admiration, rather than by short-lived praises, and, if nature aid us, by our emulation of you. That is true honor, that the piety of whoever is most akin to you. This also I would teach your family, so to venerate your memory, as to call to mind all your actions and words, and embrace your character and the form of your soul, rather than of your body; not because I think that statues which are made of marble or brass are to be condemned, but as the features of men, so images of the features, are frail and perishable. The form of the soul is eternal; and this we can retain and express, not by a foreign material and art, but by our own lives. Whatever of Agricola we have loved, whatever we have admired, remains, and will remain, in the minds of men, and the records of history, through the eternity of ages. For oblivion will overtake many of the ancients, as if they were inglorious and ignoble: Agricola, described and transmitted to posterity, will survive. I know of nothing so miraculous in our history. I was so absorbed in him as to be surprised whenever I detected the routine of the natural world surviving still, or met persons going about their affairs indifferent. He best understood his position; he contemplated it most calmly. Comparatively, all other men, North and South, were beside themselves. Our thoughts could not revert to any greater or wiser or better man with whom to contrast him, for he, then and there, was above them all. The man this country was about to hang appeared the greatest and best in it. Fifty who were ready to say, on going into our meeting in honor of him in Concord, that he ought to be hung, would not say it when they came out. They heard his words read; they saw the earnest faces of the congregation; and perhaps they joined at last in singing the hymn in his praise. I heard that one preacher, who at first was shocked and stood aloof, felt obliged at last, after he was hung, to make him the subject of a sermon, in which, to some extent, he eulogized the man, but said that his act was a failure. An influential class-teacher thought it necessary, after the services, to tell his grown-up pupils that at first he thought as the preacher did then, but now he thought that John Brown was right. But it was understood that his pupils were as much ahead of the teacher as he was ahead of the priest; and I know for a certainty that very little boys at home had already asked their parents, in a tone of surprise, why God did not interfere to save him. In each case, the constituted teachers were only half conscious that they were not leading, but being dragged, with some loss of time and power. All whose moral sense had been aroused, who had a calling from on high to preach, sided with him. What confessions he extracted from the cold and conservative! It is remarkable, but on the whole it is well, that it did not prove the occasion for a new sect of Brownites being formed in our midst. Men have been hung in the South before for attempting to rescue slaves, and the North was not much stirred by it. Whence, then, this wonderful difference? We were not so sure of their devotion to principle. We made a subtle distinction, forgot human laws, and did homage to an idea. The North, I mean the living North, was suddenly all transcendental. It went behind the human law, it went behind the apparent failure, and recognized eternal justice and glory. Commonly, men live according to a formula, and are satisfied if the order of law is observed, but in this instance they, to some extent, returned to original perceptions, and there was a slight revival of old religion. They saw that what was called order was confusion, what was called justice, injustice, and that the best was deemed the worst. This attitude suggested a

more intelligent and generous spirit than that which actuated our forefathers, and the possibility, in the course of ages, of a revolution in behalf of another and an oppressed people. They saw and felt that they were heroic and noble, and that there had been nothing quite equal to them in their kind in this country, or in the recent history of the world. But the minority were unmoved by them. They were only surprised and provoked by the attitude of their neighbors. They saw that Brown was brave, and that he believed that he had done right, but they did not detect any further peculiarity in him. Not being accustomed to make fine distinctions, or to appreciate magnanimity, they read his letters and speeches as if they read them not. They were not aware when they approached a heroic statement, "they did not know when they burned. They did not feel that he spoke with authority, and hence they only remembered that the law must be executed. They remembered the old formula, but did not hear the new revelation. This is the test by which to discover him. He is not willfully but constitutionally blind on this side, and he is consistent with himself. Such has been his past life; no doubt of it. In like manner he has read history and his Bible, and he accepts, or seems to accept, the last only as an established formula, and not because he has been convicted by it. You will not find kindred sentiments in his commonplace-book, if he has one. They who are noble themselves. I was not surprised that certain of my neighbors spoke of John Brown as an ordinary felon, for who are they? They have either much flesh, or much office, or much coarseness of some kind. They are not ethereal natures in any sense. The dark qualities predominate in them. Several of them are decidedly pachydermatous. I say it in sorrow, not in anger. How can a man behold the light who has no answering inward light? They are true to their sight, but when they look this way they see nothing, they are blind. For the children of the light to contend with them is as if there should be a contest between eagles and owls. Show me a man who feels bitterly toward John Brown, and let me hear what noble verse he can repeat. It is a matter of constitution and temperament, after all. He may have to be born again many times. I have known many a man who pretended to be a Christian, in whom it was ridiculous, for he had no genius for it. It is not every man who can be a free man, even. I have no doubt that if he had gone with five thousand men, liberated a thousand slaves, killed a hundred or two slaveholders, and had as many more killed on his own side, but not lost his own life, these same editors would have called it by a more respectable name. Yet he has been far more successful than that. He has liberated many thousands of slaves, both North and South. They seem to have known nothing about living or dying for a principle. They all called him crazy then; who calls him crazy now? I am sure that no statesman up to the occasion could have attended to that question at all at that time, "a very vulgar question to attend to at any time! Of all the inhabitants of England and of the world, he was the only one, according to this authority, whom that church had made a martyr and saint of; and for more than a century it had celebrated his martyrdom, so called, by an annual service. What a satire on the Church is that!

4: Bruno Mars - Chunky | Lipstick Alley

"I have heard him saying [that Mars is inhabited]. " This one focuses on him, with "saying" as a modifier ~ describing him. I would use this if we were talking about him and the kind of person he was, and the kind of things he believed.

When a man has become a doer of the Word, he ever seeks increased knowledge. They acknowledged His high character as a Master on whose instruction they desired to wait. It is a blessed progress when the issue of outward preaching is to make men desire that inward teaching which is by the waving power of Christ. They sought intimate acquaintance with Him. No short interview was sufficient. He took notice that they followed Him. Why did He not speak? Because He would honour His own word, as spoken by the Baptist, and give time for its proper effect. Christ knows those who are following Him, however hidden, silent, and feeble. He set them on examining their purpose in following Him. He gave them most welcome invitation and grateful entertainment. The need of having a clear consciousness of what is our object in life. If we knew what we were really seeking we should know where to go and look for it. These words are also a veiled promise. No man can ask from Christ what He cannot or will not bestow. They did not venture to say, "May we talk to you? His answer is "Come now! Christ is always glad when people resort to Him. When He was here in the world, no hour was inconvenient or inopportune. He was never impatient or wearied. This invitation is a distinct call to first hand knowledge of Christ. This is a call to the personal act of faith. John had nothing to say to the world about what the Master said to him and his brother in that long day of communion. A lesson for a great deal of blatant talk about conversion and the details thereof. The experience of the grace and sweetness of the Saviour binds men to Him as nothing else will. One gets an idea of the greatness of a chief of men from the greatness of those whom he gathers around him, and who carry out his plans. Thus, for example, one infers that Cromwell must have been a great-natured man, from the fact that he had Howe for his chaplain, Milton and Marvell for his secretaries, Blake for his admiral, and so on. Noscitur a sociis, and we might add, a servia. So we reason, perhaps unconsciously, in the ease of other historic names. Speaking reverently, I would say, that in a parallel manner, we recognize the "sovrain" greatness of our Lord in the fact that He gathered into His service and commanded men of such varied and magnificent natures as a Peter, a John, and a Paul; not to speak of men in other times. His heroes are no less wonderful than the most wonderful in the ancient days of Israel. In the case of Paul, we find a man of powerful nature committed out and out against the cause of Jesus, thoroughly conscientious in his hostility, not merely standing out against the Gospel as a fraud or delusion, blasphemous in its every essence, but resolved to pat it down. This man is suddenly arrested in the mid-career of his opposition. There is a mighty shock to his nature; and for three days he can neither eat nor drink. With John it seems to have been otherwise. But in coming to Jesus, he is "drawn," as with the cords of love and the bands of a man. There are those who think that all is not right with a man unless there is something approaching convulsion in the bringing of him to God. For myself, I entertain no manner of doubt that the great change is often accomplished thus. But the convulsion is not of the essence of the change. Often it is the sign of resistance and struggle against God, and has more to do with unbelief than with faith. Let us not limit God, or prescribe to Him, but accept His grace in whatever way it comes. There are different causes of following one who is worthy of attention. A good man may be followed by an enemy from a desire to injure him; he may be followed in suspicion and doubt; he may be followed from mere curiosity; he may be followed in the hope of purely personal gain; he may be followed in loving devotedness. The following may be a good sign, or it may be an evil sign, on the part of those who follow. The Jewish terms of honour for their religious teachers were three. These were, in ascending honour, Rabh, Rabbi, Rabban, the last term being given in cases only of the extremest rarity. As regards the relation of the rabbi to the people, the Sages advised every man: Jesus was not a rabbi in the strict sense; but the title was given to Him in point of courtesy by those who would learn from Him. It is a blank cheque that He puts into their hands to fill up. It is the key of His treasure-house which He offers to us all, with the assured confidence that if we open it we shall find all that we need. Christ stands before us like some of those fountains erected at some great national festival, out of which pour for all the multitude every variety of draught which they desire, and each man that goes with his

empty cup gets it filled with that which he wishes. You students, you thinkers, you young men that are fighting with intellectual difficulties, "What seek ye? He gives us that. You others, "What seek ye? Whatever you desire, you will find in Jesus Christ. By this example we are taught from the first rudiment of the Church " 1. That we ought to draw such a relish for Christ as will excite our desire for profit. For there are many who smell the gospel at a distance only, and thus allow Christ suddenly to disappear, and all that they have learned concerning Him to pass away.

5: 'A very chaotic scene': Police arrest suspect, identify victim in murder investigation | KMTR

John When the two disciples heard him say this, they followed Jesus. Read verse in New International Version.

Now the great mass of the people heard [Jesus] gladly [listening to Him with delight]. American Standard Version David himself calleth him Lord; and whence is he his son? And the common people heard him gladly. Bible in Basic English David himself gives him the name of Lord; and how then is he his son? And the common people gave ear to him gladly. English Revised Version David himself calleth him Lord; and whence is he his son? English Standard Version David himself calls him Lord. So how is he his son? And all the people heard him with pleasure. And much people hearde hym gladly. And the mass of the people heard him gladly. King James Version Daud therefore himselfe calleth him Lord, and whence is hee then his sonne? How is he the his sonne? And many people herde him gladly. New Revised Standard David himself calls him Lord; so how can he be his son? Douay-Rheims Bible David therefore himself calleth him Lord. And whence is he then his son? And a great multitude heard him gladly. And all the multitude heard him with pleasure. And from where is He his son? And the large crowd heard Him gladly. King James Version David therefore himself calleth him Lord; and whence is he then his son? Then how can He be his son? And all the multitude heard him gladly. The Emphasised Bible David himself, calleth him, Lord: And, the great multitude, was hearing him gladly. Revised Standard Version David himself calls him Lord; so how is he his son? Tyndale Bible Then David hym silfe calleth him Lorde: And moche people hearde him gladly. Updated Bible Version 1. And the large crowd heard him gladly. The Webster Bible David therefore himself calleth him Lord, and whence is he [then] his son? How is he then his son? The Wycliffe Bible Thanne Daud hym silf clepith him lord, hou thanne is he his sone? And myche puple gladli herde hym. Warning to Beware of the Scribes.

6: I Heard Him Say / Said?

When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, "What do you want?" John NIV. When.

A learner, disciple, pupil. From manthano; a learner, i. To hear, listen, comprehend by hearing; pass: A primary verb; to hear. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. A prolonged form of an otherwise obsolete verb; to talk, i. To accompany, attend, follow. Properly, to be in the same way with, i. There is no word cutting the link between himself and them; that would have been hard to speak, hard to hear. There is no word bidding them follow Jesus; that cannot be needed. Pulpit Commentary Verse This event, if not profoundly symbolic as Godet says, is typical of the whole process which has gone on in augmenting rapidity from that day to this. If Jesus were what John said, if they were able on his showing to grasp this much concerning the Lord, they would find in him what John could never be to them. John might awaken the sense of sin, peril, shame, and fear; he had no power to allay it. The lonely Christ has as yet not called one disciple into his fellowship, but as Lamb of God he has power to draw all men to himself. The word now spoken was enough. It divided the bond which up to this time had united the disciples to John, and made them conspicuous forever in the group which "follow the Lamb whithersoever he goeth. Matthew Henry Commentary 1: Whatever communion there is between our souls and Christ, it is he who begins the discourse. He asked, What seek ye? The question Jesus put to them, we should all put to ourselves when we begin to follow Him, What do we design and desire? In following Christ, do we seek the favour of God and eternal life? He invites them to come without delay. Now is the accepted time, 2Co 6: It is good for us to be where Christ is, wherever it be. We ought to labour for the spiritual welfare of those related to us, and seek to bring them to Him. Those who come to Christ, must come with a fixed resolution to be firm and constant to him, like a stone, solid and stedfast; and it is by his grace that they are so.

7: Not to be - Chapter 7 - Syllabelle - The Hobbit - All Media Types [Archive of Our Own]

John New International Version - UK (NIVUK). 37 When the two disciples heard him say this, they followed Jesus. 38 Turning round, Jesus saw them following and asked, 'What do you want?'

8: H.D. Thoreau on John Brown â€¢ TPL

I. THE FRUIT OF GRACE IN THESE TWO DISCIPLES. 1. They followed Jesus. When a man has become a doer of the Word, he ever seeks increased knowledge. 2. They acknowledged His high character as a Master on whose instruction they desired to wait.

9: John NIVUK - When the two disciples heard him say - Bible Gateway

I heard him say at last in a dry, rasping tone. "The best way of successfully acting a part is to be it," said Holmes. "I give you my word that for three days I have tasted neither food nor drink until you were good enough to pour me out that glass of water.

How not to fall in love Indigenous Peoples and Human Rights (Melland Schill Studies in International Law) January through March 2005 House plan drawing samples Ch. 22. Non-Hodgkins Lymphoma Partnership in practice : some reflections on the Aboriginal healing and wellness strategy Suzanne Dudzia The rat nervous system 4th edition Treasures of a decade, 1968-1978 Wildlife projects in india 9/11, emergency response Semiotics 1982 (Semiotic Society of America Meeting//Semiotics) Australian sketches made on tour. Timeless Wisdom of the Native Americans Wintergirls by Laurie Halse Anderson Meet the Muppet Babies Pretty Little Liars A vindication of the character and condition of the females employed in the Lowell mills The ultimate guide to healing a herniated disc Justification defenses Personnel administration in the courts A hunt in the Delta American Bicentennial resource catalog Urban infill housing Delhi map hd Niccolo Machiavelli And His Times Supreme Court case summaries Focus on grammar 3 fifth edition 72-hour family emergency preparedness checklist Frederick Schauer Ross Harrison James Bernard Murphy Jean Porter Brian Tierney Language system and its change Supersonic wing and wing-body shape optimization using an adjoint formulation Creating sustainable jobs in industrial countries Michael Renner Offers in compromise : step right up! Pay pennies on the dollar! World of the cell A professional curriculum in health and physical education for the State Teachers College at New Haven, C Critique of aesthetic hedonism Snow monster mystery The Quotable Lover Just Spread A Little Love Lawrence in Oaxaca