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2289 OBLIVION

Ex 17:14 Then the LORD said to Moses. "Write this for a memorial in the book and recount it in the hearing of Joshua. that I will utterly blot out the remembrance of Amalek from under heaven. De 32:26 I would have said. "I will dash them in pieces, I will make the memory of them to cease from among

jb 8:18 If he is destroyed from his place, Then it will deny him, saying, 'I have not seen you."

(b 18:17 The memory of him perishes from the earth, And he has no name among the renowned.

Ps 34:16 The face of the LORD is against those who do evil. To cut off the remembrance of them from the earth. Ps 69:28 Let them be blotted out of the book of the living. And not be written with the righteous.

Ps 109:15 Let them be continually before the LORD. That He may cut off the memory of them from the earth: Ec 2:16 For there is no more remem brance of the wise than of the fool forever. Since all that now is will be forgotten in the days to come. And how does a wise man die? As the fool! Ec 6:4 for it comes in vanity and de-

parts in darkness, and its name is covered with darkness. Ec 8:10 Then I saw the wicked buried.

who had come and gone from the place of holiness, and they were forgotten in the city where they had so done. This also is vanity.

Ec 9:5 For the living know they they will die; But the dead know sothing, And they have no more reward, for the memory of them is forgotten. is 14:20 You will not be joined with them in burial, Because you have destroyed your land And slain your people. The brood of evildoers shall never be named.

2289 OBLIVION (M. Name of

Wicked) 2. The Name of the Wicked to Be Blotted Out, De 9:14: 29:20; P1 9:5: 109:13: Pr 10:7: Is 14:22: 65:15.

2290 MENAHEM, King of Israel, 2 K 15:14; 15:17; 15:21 2291 MEPHIBOSHETH, son of Ionathan (M. Mephibosheth (1)) General References to, 2 5 4:4: 9:6: 16:4: 19:24: 21:7. 2292 MEPHIBOSHETH (M. phibosheth (2))

2. A Type of the Redeemed Sinner, 1 5 20:14-15; 2 5 4:4; 9:3-4 9:5-7, 9:9, 16:3, 19:24 19:27: 19:30.

Called into the king's presence and exalted because of the merits of another, 2 \$ 9:5,7. Given a glorious inheritance,

259.9

During the king's absence, lived a life of self-denial, 2 \$ 19:24. Subject to persecution and slander, 2 S 16:3; 19:27.

Rejoiced at the return of his lord, cared little for material things, 2 \$ 19:30.

MERCY 2298

ready to forgive. And abundant in mercy to all those who call upon You. Eternal Ps 103:17 But the mercy of the Lonp is from everlasting to everlasting On those who fear Him, And His righteous-

Belonged to a royal line, but

crippled by a fall, 2 \$ 4:4.

Living in exile from the king

remembered because of a

covenant, 1 \$ 20:14-15;

Ge 46:11: Ex 6:16: Nu 3:17: 3:35:

2295 MERARITES, descendants of

Merari, Nu 3:36: 4:29: 4:42: 7:8:

1 Chr 6:19: 6:44: 6:63; 6:77; 15:6;

1. General References to,

1 5 11:13 26:9 2 5 19:22

1 K 1:52; 20:31; 2 K 6:22;

2. Facts concerning

Solomon,1 K 1:52.

David, 1s 26:9; 25:19-22.

Christ. Lu 9:55; jn 8:7.

2297 MERCY, a form of ove,

Soul, 1s 11:13.

Elisha, 2 K 6:2.

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ness, 1999.

Ps 72:13: 112:4: Is 58:6: Eze 18:16

Mt 18:27: Lu 9:55: 23:20: In 8:7.

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Ne 9:19; 13:22; lb 33:24; 37:13;

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48:47: Lam 3:22-23: 3:32:

14:3; Joel 2:13; Am 7:3;

Lu 1:50; 1:58; 6:36; 15:22;

118:2; 118:29; 119:64; 119:156;

30:18; 49:10; 54:8; 57:16; 60:10;

63:7: Je 26:3: 31:20: 33:11: 36:3:

Eze 39:25: Da 9:9: 9:18: Ho 2:19

Tit 3:5: He 4:16: la 5:11: lude 1:2.

De 4:31 "(for the LORD your God is a

merciful God), He will not forsake you

nor destroy you, nor forget the covenant

of your fathers which He swore to them.

2 5 24:14 And David said to Gad, "I

am in great distress. Please let us fall

into the hand of the LORD, for His mer-

cies are great; but do not let me fall into

Ps 77:9 Has God forgotten to be gra-

cious? Has He in anger shut up His ten-

1860

the hand of man."

der mercies? Selah

jona 1:17; 4:2; 4:11; Mi 7:18;

6:14: 7:3: 20:21: Ezr 3:11: 9:9:

usion, 3519; Kind-

23:21; 24:26; 26:10; 2 Chr 34:12;

10:17: 26:57; jos 21:7; 21:34;

MERCIFULNESS -

2296 MERCIFULNESS

259.3.4

1 Chr 6:6; Ezr 7:3.

1 Chr 6:1: 6:19.

Ezr 8:19.

2294 MERARL son of Lev

ness to children's children, 2293 MERAIOTH, son of Zerahiah, Ps 106:1 P RAISE the LORD! Ob. give thanks to the LORD, for He is good! For His mercy endures forever. Boundless

Ps 108:4 For Your mercy is great above the heavens, And Your truth reaches to the clouds. Ps 115:1 N OT unto us, O LORD, not unto us, But to Your name give glory, of Your mercy, Because a

near Erro Ps 119:64 The earth, O LORD, is fall of Your merce: Teach me Your statutes.jTETH

Is 10:25 For yet a very little while UNMERCIFULNESS (2296-2302) nd the adignation will cease, as will My anger in their destruction. Je 26:3 Perhaps everyone will listen and turn from his evil way, that I may relent concerning the calamity which I

purpose to bring on them because of the evil of their doings." Je 36:3 "It may be that the house of Judah will hear all the adversities which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their

je 48:47 * Yet I will bring back the captives of Moab In the latter days," says the LORD. Thus far is the judgment of Moab.

Prolongs Life Lam 3:22 Through the LORD's mercies we are not consumed, Because His compassions fail not. Lam 3:23 They are new every morn-

ing; Great is Your faithfulness. **Encourages to Penitence**

loel 2:13 So rend your heart, and not your garments; Return to the Loan your God, For He is gracious and merciful, Slow to anger, and of great kindness: And He relents from doing harm. Am 7:3 So the LORD relented concerning this. " It shall not be," said the LORD.

Forgives Sin

Mi 7:18 Who is a God like You, Pardoning iniquity And passing over the transgression of the remnant of His heritage? He does not retain His anger forever, Because He delights in mercy. Lu 1:50 And His mercy is on those who fear Him From generation to genera-Ro 11:30; 12:1; 15:9; 1 Co 7:25; Ep 2:4; Ph 2:27; 1 Ti 1:13; 2 Ti 1:2;

Ep 2:4 But God, who is rich in mercy. because of His great love with which He loved us.

Makes Salvation Possible

Tit 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit.

See Divine Compasion. 3517: Divine Forbearance, 2274; Forgiveness 1314; Sin Forgiven, 3345; God's Grace, 1445; Penalty Delayed, 3355. 2298 MERCY (M. Mercy (2))

Ps 86:5 For You, Lord, are good, and 2. Commanded, Ex 22:26;

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INTRODUCTION TO THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE

CORINTHIANS

AUTHOR: Paul DATE OF WRITING: c. AD 56 TYPE OF BOOK: Epistle THEME: Christian conduct

southing in alternation of the started by ?

THE APOSTLE PAUL wrote the book of 1 Corinthians around AD 56. After starting the THE APOSTLE PAUL wrote the book of 1 counter on to Ephesus from where he wite,

this fetter. Corinth was a large city with two major ports and it was an important center of trade, Corinth was a large city with two major points of trade in Greece. It was also an extremely immoral city. A major temple for the goddess Aphrodic mainly just a religious house of prostitution, was located there.

mainly just a tengent existed in the middle of a horrible environment of debauchery, and the the church of Corinth existed in the middle of a horrible environment of a horrib The church of Corinth existed in the minute or a nour society today, they faced a huge tents challenges to the church were enormous. As in our society today, they faced a huge tents the immoral world around them. tation to compromise and conform to the immoral world around them.

After receiving several reports of disturbing things happening within the Corinthian church After receiving several reports of distributing misconduct. The church was characterized by Paul wrote this letter to correct some of their misconduct. The church was characterized by Paul wrote this letter to correct some or then an any terms around certain individual strong partisan spirit, with various people polarizing themselves around certain individual. strong partisan spirit, with various people product moral problems, whereby the people product Unity was sorely lacking. There were serious moral problems, whereby the people product Unity was sorely lacking. Unity was sorely lacking. Inere were and neglected the discipline necessary for protection themselves for their tolerance of evil and neglected the Lord's Supper, sometimes to the lord's supper sometimes. themselves for their tolerance or evil and used the Lord's Supper, sometimes using it as as the purity of the church. The people are also confused about the resurrection of Jesus are occasion for getting drunk. And they were also confused about the resurrection of Jesus are about the future resurrection of Christians. They were gifted people, but they were exercisin their spiritual gifts without control or restraint, and without love.

Some of the most helpful Scriptures are those that were written in response to errors or some of the most neighbor scripture densities and instruction and instructing and instructing questions, and the book of a council of the truth in a straightforward and practical was When we read the book today we can't help but see the similarities between the chund in Corinth and the modern-day church. As they were ridden with moral problems, fair doctrine, and division, so today these same issues threaten the effectiveness of the church This is a practical, relevant book that calls us to a pure faith and a walk of love,

1 CORINTHIANS 1:1-19

CHAPTER 1

Acts 18:17

4 [1 Cor 8:6]

set aport

3 * Rom. 1.7

4*Born 18

\$*[1Cot.124]

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113:523 bCol 1(22) 27

Have a unit

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distensions

12 P1 Cot. 316

DACK 18 74

CJohn 1:42

13 #2Cor. 11:4

14* john 42

16*1Cor.

16(15, 37)

17 #[1Cor. 21

18-*1 Cot 2:14

4,131

GREETING Schuld and cost biblisted we have

paul, "called to be an apostle of FROM LT Jesus Christ bthrough the will of B2Cor. 5-1 rod, and Sosthenes our brother, 2 *(Acts 15-9) bRom. 17 To the church of God which is at

corinth, to those who +are / sanctified Christ Jesus, bcalled to be saints, oth all who in every place call on the name of Jesus Christ our Lord, aboth theirs and ours:

6 *2Tim.1.8 Or smorg uGrace to you and peace from God 2 4Phil 820 our Father and the Lord Jesus Christ CORITUAL GIFTS AT CORINTH

tel thank my God always concern-9 als 49-7 b (John 15-4) ing you for the grace of God which 10 *2Cor. was given to you by Christ Jesus, Sthat you were enriched in everything by Him in all 'utterance and all knowladge, seven as the testimony of Christ was confirmed 'in you, 'so that you 11 Learners ome short in no gift, eagerly "waiting for the revelation of our Lord Jesus Christ, sawho will also confirm you to the end, b that you may be blameless in the day of our Lord Jesus Christ. aGod is faithful, by whom you were called into bthe fellowship of His Son. lesus Christ our Lord.

CECTARIANISM IS SIN

\$2Cot 2:15 (1 Cor. 15:2) wNow I plead with you, brethren, by dRom, 1:14 Lit, word the name of our Lord Jesus Christ, 19 1/4 29:14

+2 in the phrase "called to be saints," the words "to be" were inserted by the translators. All Christians are called aints-not just the especially devout. This epistle is adressed to those of us who call upon the name of Jesus, is well as to the church that was in Corinth.

1-9 The word translated "fellowship" is an interesting Greek word koinonia. We do not have an English word that is an exact equivalent. It can be translated "commation" or "one." It describes a relationship that goes sceper than what we normally experience in a friendhip-type of relationship. John wrote, "...that you may we fellowship with us: and truly our fellowship is with the Father and His Son Jesus Christ" (1 John 1:3).

110-13 The great variety among Christians is a beautiful ting Some people relate to God in a formal, liturgical way. Others enjoy a more casual worship atmosphere. come enjoy an academic approach to Bible teaching. while others lean toward a devotional perspective. It is

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"that you all |speak the same thing, and that there be no ?divisions among you, but that you be perfectly joined together in the same mind and in the same judgment, 11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are 'contentions among you, ¹²Now I say this, that "each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." 13+Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

14I thank God that I baptized snone of you except "Crispus and Gaius, "slest anyone should say that I had baptized in my own name. 16Yes, I also baptized the household of "Stephanas. Besides, 1 do not know whether 1 baptized any other. 17 For Christ did not send me to baptize, but to preach the gospel, anot with wisdom of words, lest the cross of Christ should be made of no effect. 6 Acts 18.8 6 Rom, 16:23

CHRIST THE POWER AND WISDOM OF GOD

18For the 1message of the cross is *foolishness to *those who are perishing, but to us who are being saved it is the dpower of God. 19For it is written:

*" I will destroy the wisdom of the wise.

great that we have different types of churches to meet the needs of different people. There is nothing wrong with denominations.

But it is a problem when the various denominations argue and divide over their differences. We need to be one In Christ, loving each other, accepting each other, praying for each other, and supporting each other.

1:14-17 In the context of division in the body, Paul talked about baptism, one of the things that divided the church, even as it divides the church today. He took an almost flippant attitude about it, saying that he had only baptized a few of them and he couldn't even remember how many.

"Christ did not send me to baptize, but to preach the gospel." This presents a real problem for those who teach baptism is needed for salvation. Paul made it clean that baptism is not a part of the gospel.

GENESIS 1:1 the waters." 7 And God made 6272 : the Chapter 1 The Creation of the World expanse 7549 and * separated the water 1# Job 38.4-7. Pis. 33.6; 136.5; that were under the expanse from the way ing, 42:5, 45:18, "In the "beginning "225 God "30 creters that were 'above the expanse. And 100m 1:1-3: ever carth. 776 2 The earth was 1967 b without form and void, and darkness 2822 Acts 14:15 it was so. * And God called the expanse 17:24 Col. 1:16. Heaven. 3064 3 And there was evening and 17; Halb. 1:10. 11:3; Rev. 4:11 there was morning, the second day. was over the face of the deep. And the 9 And God said, ""Let the water Spirit "907 of God was hovering over the 28 Jar. 4:23 under the heavens be gathered together into one place, and let the dry acceleration and attended to the second sec face of the waters. "And God said, ""Let there be 1961 3#2 Cor. 46 pear." 7200 And it was so. 10 God called the light."218 and there was light. 4 And God dry land Earth. 776 4 and the waters that 6^d Job 37:18; saw 7200 that the light was good, 2896 And were gathered together 4723 he called Seas Pa. 138.5; Jer God separated 914 the light from the dark-10.12, 51.15 And God saw that it was good. ness. ⁵God called the light Day, ³¹¹⁷ and the darkness ²⁸²² he called ⁷¹²¹ Night. ³⁹¹⁵ 11 And God said, ""Let the earth sprout 7 * Prov. vegetation, plants' vielding 2232 Seed 2233 8 27-29 And there was evening and there was *Ps. 148:4 and fruit trees bearing fruit in which is morning, the first day. 3iir their seed, each according to its kind, on ⁶And God said, ^d"Let there be an 99, Job 38:8-11; expanse 7549) in the midst of the waters, Pn. 33:7; 136:6; Jer. 5:22; 2 Pet. and let it separate 914 the waters from 2 Or fashioned; also verse 16 3 Or Sky; also verses 9, 14, 15, 17, 20, 28, 28, 30, 23 4 Or Land; also versas 11, 12, 22, 24, 25, 28, 28, 30, 24 5 Or small plants; also verses 12, 29 11 h Ps. 104:14 1 Or a caroov; also verses 7, 8, 14, 15, 17, 20

2

Grap 1:1 God called the universe into being of his own free will and by his absolute power, creating everything out of nothing. The Scriptures repeatedly attest to the power of God to create (Ex. 20:11: Ps. everything out of nothing. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Boy 45:12: Jer. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Boy 45:12: Jer. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Boy 45:12; Jer. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Boy 45:12; Jer. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Boy 45:12; Jer. 10:12; Jer. everything out of nothing. The Scriptures report 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Rev. 4:11; Ps. 33:6, 9; 102:25; Isa. 45:12; Jer. 10:12; John 1:3; Acts 14:15; 17:24; Col. 1:16, 17; Heb. 11:3; Rev. 4:11), and 33:6, 9: 102:25; Isa. 45:12; Jer. 10:12, John Concepts (such as creation) that the finite mind cannot man must acknowledge his power. There are many concepts (such as creation) that the finite mind cannot man must accept them by faith (Heb. 11:3, 6).

er 1:1-2:4 There are several theories that interpret the six days of creation. The pictorial-day the claims that the six days mentioned in Genesis are the six days during which God

5549. χρονίζω, chronizō

New Testament Dictionary

However, the distinction between chrio and aleipho, while consistently drawn within the NT, is not as clear in the Sept. (Ex 40:15) and especially in patristic writings.

Deriv.: egchríö (1472), to anoint, rub in, besmear; epichriö (2025), to anoint; chrísma (5545), an anointing; Christós (5547), Anointed, the Christ.

5549. χρονίζω, chronizō, khron-id '-zo; from 5550; to take time, i.e. linger:-delay, tarry.

Of uncertain derivation; a space of *time* (in general, and thus properly distinguished from 2540, which designates a *fixed* or special occasion; and from 165, which denotes a particular *period*) or *interval*; by extensive an individual *opportunity*; by implication *delay*:— + years old, season, space, (× often-) time (-s), (a) while.

5550. χρόνος, chronos, khron '-os; of uncertain derivative; a space of time (in general, and thus properly distinguished from 2540, which designates a fixed or special occasion; and from 165, which denotes a particular period) or interval; by extensive an individual opportunity; by implication delay:— + years old, season, space, (5 often-) time (-s), (a) while.

This word perceives time quantitatively as a period measured by the succession of objects and events and denotes the passing of moments. Another word, *kairós* (2540), season, the time of accomplishment, considers time qualitatively as a period characterized by the influence or prevalence of something. *Chrónos* is a period of measured time, not a period of accomplishment as *kairós*. *Chrónos* embraces all possible *kairói* (pl.), and is often used as the larger and more inclusive term, but not the converse. In the NT:

(I) Time, particularly and generally.

(A) Mk 9:21; Lk 4:5; Ac 7:23; 14:3, 28; 15:33; 18:23; 27:9; Gal 4:4; Heb 11:32; Rev 2:21; 10:6. With the prep.: did (1223), for (Heb 5:12); ek (1537), from (Lk 8:27, "from long times" [a.t.]); en (1722), in (Ac 1:21, "at all times" [a.t.]; Sept.: Jos 4:24); epi (1909), upon (Lk 18:4, "for a time" [a.t.]; Ac 18:20; Ro 7:1; 1Co 7:39; Gal 4:1); meta (3326). 5557. χρυσός, chrusos, khroo-sos'; perhaps from the base of 5530 (through the idea of the utility of the metal); gold; by extensive a golden article, as an ornament or coin:—gold.

5558. χρυσόω, chrusoö, khroo-so'-o; from 5557; to gild, i.e. bespangle with golden ornaments:-deck.

5559. χρώς, chrös, khroce; probably akin to the base of 5530 through the idea of handling; the body (properly its surface or skin):—body.

5560. χωλός, chōlos, kho-los'; apparently a primary word; "halt", i.e. limping:—cripple, halt, lame.

5561. χώρα, chöra, kho'-rah; feminine of a derivative of the base of 5490 through the idea of empty expanse; room, i.e. a space of territory (more or less extensive; often including its inhabitant): coast, county, fields, ground, land, region. Compare 5117.

5562. χωρέω, chōreō, kho-reh'-o; from 5561; to be in (give) space, i.e. (intransitive) to pass, enter, or (transitive) to hold, admit (literal or figurative):—come, contain, go, have place, (can, be room to) receive.

5563. χωρίζω, chōrizō, kho-rid'-zo; from 5561; to place room between, i.e. part; reflexive to go away:---depart, put asunder, separate.

5564. χωρίον, chörion, kho-ree '-on; diminutive of 5561; a spot or plot of ground:-field, land, parcel of ground, place, possession.

5565. χωρίς, chöris, kho-rece'; adverb from 5561; at a space, i.e. separately or apart from (often as preposition):—beside, by itself, without.

5566. Xûpos, chöros, kho '-ros; of Latin origin; the north-west wind:-north west.

Literal Translation THE GOSPEL		King James Version THE GOSPEL
ACCORDING TO MATTHEW	TO KATA MATOAION THE ACCORDING TO MATTHEW	ACCORDING TO MATTHEW
Matthew 1	976 1078 2424 5547 5207 1138 5207 Ι. Βίβλος γενέσεως Ίησοῦ Χριστοῦ, υἰοῦ Δαβίλ, υἰοῦ	Matthew I
1. The Book of the ge- nealogy of Jesus Christ, (the) son of David, (the) son of Abraham:	(The) Book of genealogy of Jesus Christ, son of David, son	 The book of the gen- eration of Jesus Christ, the son of David, the son of Abraham.
2 Abraham fathered Isaac; and Isaac fa- thered Jacob; and Jacob, fathered Judah and his brothers.	11 1080 3588 2464 2464 1161 1080 3588 2. 'Αβραάμ ἐγέννησε τὸν 'Ισαάκ· 'Ισαάκ δὲ ἐγέννησε τὸν Abraham fathered 'Ισαάκ· 'Ισαάκ δὲ ἐγέννησε τὸν Isaac, Isaac and fathered 2384 2384 1161 1080 3588 2455 2532 3588 80 Ισκώβ· 'Ισκώβ δὲ ἐγέννησε τὸν 'Ιούδαν καὶ τοὺς ἀδελφοὺς Judah and the brothers	2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
3 And Judah fathered Pharez and Zarah out of Tamar; and Pharez fa- thered Hezron, and Hezron fathered Aram;	846 2455 1161 1080 3588 3329 2532 3588 2196 1537 3588 αὐτοῦ· 3 1οὐδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς of him. Judah and fathered Pharez and Zarah of 2283 5329 1161 1080 3588 2074 2074 1161 1080 Θάμαρ Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ<'Ἐσρώμ	3 And Judas begat Phares and Zara of Thamar; and Phares be- gat Esrom; and Esrom begat Aram;
4 and Aram fathered Amminadab; and Am- minadab fathered Nah- shon; and Nahshon fa- thered Salmon;	τόν 'Αράμ 4 'Αράμ δὲ ἐγέννησε τόν 'Αμιναδάβ 'Αμιναδάβ Aram. Aram and fathered Amminadab Amminadab (Aminadab)	4 And Aram begat Aminadab; and Ami- nadab begat Naasson; and Naasson begat Salmon;
5 and Salmon fathered Botz out of Rahab; and Botz fathered Obed out of Rufh; and Obed fa- thered Jesse;	Book δέ έγέννησε τον Ώβήδ έκ τῆς Ῥούθ Ὁβήδ δέ Boaz and fathered Obed of Ruth. Obed and	5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 and Jesse fathered David the king. And David the king fathered Solomon out of (her	(Boog) 1080 3588 2421 2421 1161 1080 3588 1138 3588 έγέννησε τον Ιεσσαί 6 Ιεσσαί δὲ ἐγέννησε τον Δαβίδ τον fathered Jesse; Jesse and fathered David the 935 βασιλέα.	6 And Jesse begat David the king; and David the king begat Solomon of her (that

CHAPTER 1

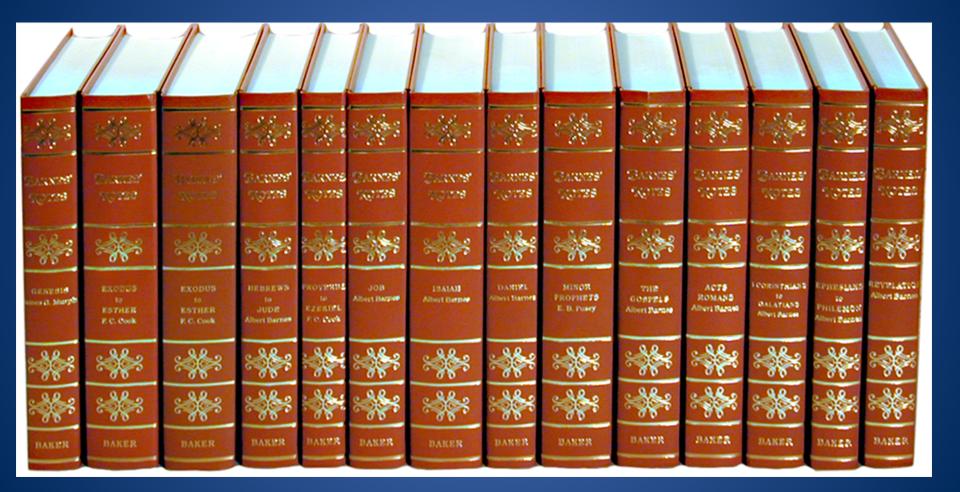
The Creation

4160-3588-2316 3588 3772 1722 746 2532 3588 1:1 εν αρχή εποίησεν ο θεός τον ουρανόν και την In the beginning God made the heaven and the 3588-1161 1093 1510.7.3 517 2532 180.2 1093 1:2 ηδε γη ην γnv αύρατος και ακατασκεύαστος But the earth was unseen and unready, earth. 2532 4151 2532 4655 1883 3566 12 2316 της αβύσσου και πνεύμα θεού και σκότος επάνω and darkness was upon the abyss, and spirit of God 2532 2036-3566-2316 2018 1863 3588 5204 επεφέρετο επάνω του ύδατος 1:3 και ETTEP O BEOS bore upon the water. And God said. 1096 5457 2532 1096 2532 1492-3566-2316 5457 γενηθήτω φως και εγένετο φως 1:4 και είδενο θεός Let there be light! And there was light. And God beheld 2532 1316-3586-2316 3568 5457 3754 2570 303.1 το φως ότι καλόν και διεχώρισεν ο θεός αναμέσον του the light that it was good. And God parted between the 5457 2532 303.1 3568 4655 2532 2564-3566-2316 φωτός και αναμέσον του σκότους 1:5 και εκάλεσενοθεός And God called light and between the darkness. 3568 5457 2250 2532 3588 4655 2564 3571 2532 εκάλεσε νύκτα και φως ημέραν και το σκότος τo light, Day, and the darkness he called, Night; and the 2073 2532 1096 4404 2250 1520 2532 1096 εγένετο εσπέρα και εγένετο πρωϊ 1:6 Kal ημέρα μία there was evening and there was morning, day one. And 2036-3588-2316 1096 4733 1722 3319 5204 3568 είπενοθεός γενηθήτω στερέωμα εν μέσω του υδατος Let there be a firmament in the midst of the water, God said. 2532 1510.5 1316 303.1 5204 2532 5204 2532 5204 2532 5204 1:7 και τόδατος και τόδατος 1:7 και and let it be for parting between water and water! And 4160-3588-2316 3588 4733 2532 1316-3588-2316 303.1 εποίησεν ο θεός το στέρεωμα και διεχώρισεν ο θεός αναμέσον the firmament, and God parted God made between 3739 1510.7.3 5270 3568 5204 3568 4733 2532 του υδατος ο υποκάτω του στερεώματος και ην underneath the firmament, the water which was and 3568 1883 303.1 3568 5204 3588 4733 2532 αναμέσον του ύδατος του επάνω του στερεώματος 1:8 και

1473 1722 1473 2596 1085 1909 3588 1093 4690 2532 γένος επί της γης και σπέρμα αυτού εν αυτώ κατά seed of it is in it, according to its type upon the earth! And 1096 3779 3588 1093 2532 1627 1008 εγένετο ούτως 1:12 και εξήνεγκεν η γη βοτάνην And [3brought forth 1the 2earth] pasturage it was so. 5528 4687 4690 2596 1065 2532 2596 VEVOS KOL KOO χόρτου σπειρου σπερμα κατά of grass sowing seed, according to its type, and according to its 3665 2532 3586 2589.5 4160 2590 3739 ομοιότητα και ξύλον κάρπιμον ποιούν καρπόν ου and [2tree 1the fruitful] producing fruit likeness: which 1473 1722 1473 2596 3568 4690 1085 1909 3588 το σπέρμα αυτου εν αυτώ κατά YEVOS ETL THS of it is in it, the seed according to its type upon the 2532 1492-3566-2316 3754 2570 1093 2532 1096 1:13 και είδεν ο θεός ότι καλόν KOL EYEVETO YTS. And God beheld that it was good. And there was earth. 2073 2532 1096 4404 2250 5154 2532 1:14 Kal εσπέρα και εγένετο πρωί ημέρα τρίτη evening and there was morning, [2day 1the third]. And 2036-3588-2316 1096 5458 1722 3588 4733 γενηθήτωσαν φωστήρες εν τω στερεώματι είπεν ο θεός God said. Let there be the firmament luminaries in 3568 3772 1519 5337.1 1909 3568 1093 3588 1316 του ουρανού εις φαυσιν επί της γης του διαχωρίζειν of the heaven for giving light upon the earth, to part 3588 3571 2532 1510.5 303.1 3588 2250 2532 303.1 αναμέσον της ημέρας και αναμέσον της νυκτός και έστωσαν between the day and between the night! And let them be 1519 4592 2532 1519 2540 2532 1519 2250 2532 1519 1763 εις σημεία και εις καιρούς και εις ημέρας και εις ενιαυτούς for signs, and for times, and for days, and for years! 2532 1510.5 1519 5337.1 1722 3588 4733 1:15 και έστωσαν εις φαύσιν εν τω στερεώματι του And let them be for giving light in the firmament of the 1909 3588 1093 3772 5620 5316 2532 1096 3779 ουρανού ώστε φαίνειν επί της γης και εγένετο ούτως heaven, so as to shine upon the earth! And it was SO. 2532 4160-3566-2316 3566 1417 5456 3568 3173 1:16 και εποίησενο θεός τους δύο φωστήρας τους μεγάλους And God made the two [2luminaries lgreat]: 3568 5458 3588 3173 1519 746 3588 2250 2532 τον φωστήρα τον μέγαν εις αρχάς της ημέρας και the [2luminary lgreater] for beginnings of the day, and 3568 5458 3568 1640 1519 746 3586 3571 2532 3586

LONGED - LOOK 925 Mk 12:38 which love to go in I clothing, and 119:20 My soul breaketh for the 1 that it hath unto 8375 4749 12:40 and for a pretence make I pravers: 3117 LONGSUFFERING (17) [LENGTH, SUFFER] 16: 5 the right side, clothed in a 1 white garment; 4749 5549 34: 6 L and abundant in goodness and truth, 639+750 1:21 marvelled that he tarried so I in the temple. Ex Lk 2425 14:18 The LORD is I, and of great mercy, 639+750 8:27 which had devils I time, and ware no Nu 9:41 how I shall I be with you, and 2193+4219 86:15 L and plenteous in mercy and truth. 639+750 Ps. 639+750 18: 7 unto him, though he bear I with them? 3114 Jer 15:15 take me not away in thy E 2425 Ro 4 of his goodness and forbearance and I; 3115 20: 9 and went into a far country for a I time. 4749 9:22 endured with much I the vessels of wrath 3115 20:46 which desire to walk in I robes, and 3115 20:47 and for a shew make I prayers: 3117 2Co 6 by knowledge, by I, by kindness, 3115 23: 8 for he was desirous to see him of a I season. 2425 Gal 5:22 joy, peace, I, gentleness, goodness, faith, 4183 4: 2 With all lowliness and meekness, with L 3115 5: 6 knew that he had been now a I time in that Eph Jn 3752 Col 1:11 unto all patience and I with joyfulness: 3115 9: 5 As I as I am in the world, I am the light of 3115 10:24 How I dost thou make us to doubt? 2193+4219 3:12 kindness, humbleness of mind, meekness, I: 1:16 me first Jesus Christ might shew forth all L 3115 14: 9 Have I been so I time with you, and 5118 1Ti 3:10 of life, purpose, faith, I, charity, patience, 3115 8:11 that of 1 time he had bewitched them with 2425 2Ti Ac 3115 14: 3 L time therefore abode they speaking 2425 2 rebuke, exhort with all I and doctrine. 3641+3756 3:20 when once the 1 of God waited in the days 3115 14:28 And there they abode I time with 1Pe 3114 1909+4183 2Pe 3: 9 but is I to us-ward, not willing that any 20: 9 and as Paul was I preaching, he sunk 3115 20:11 and eaten, and talked a I while, 1909+2425 3:15 And account that the 1 of our Lord is 27:14 But not Lafter there arose against it a 4183 LONGWINGED (1) [LENGTH, WING] 4183 27:21 But after l abstinence Paul stood forth in Eze 17: 3 1, full of feathers, which had divers 83+750 1:11 For 11 to see you, that I may impart unto 1971 Ro 7: 1 over a man, as I as he liveth? 1909+3745+5550 LOOK (155) [LOOKED, LOOKEST, LOOKETH, LOOKING, 7: 2 by the law to her husband so I as he liveth; NIG LOOKING-GLASSES, LOOKSI 8:36 For thy sake we are killed all the day l: NIG 10:21 All day I have I stretched forth my hands 7200 3650 9:16 I will I upon it, that I may remember Ge 1909+3745+5550 4758 1Co 7:39 law as I as her husband liveth: 12:11 know that thou art a fair woman to I upon: 2863 7200 11:14 that, if a man have I hair, it is a shame unto 13:14 I from the place where thou art northward, 11:15 But if a woman have I hair, it is a glory to 2863 15: 5 L now towards heaven, and tell the stars, 5027 13: 4 Charity suffereth 1, and is kind; 3114 5027 19:17 1 not behind thee, neither stay thou in all 1971 4758 2Co 9:14 which I after you for the exceeding grace 24:16 the damsel was very fair to I upon, a virgin, 1909+3745+5550 4758 4: 1 the heir, as I as he is a child, 26: 7 because she was fair to I upon. Gal Eph and thou mayest live I on the carth. 1510+3118 40: 7 Wherefore I ye so sadly to day? 6440 Php 1: 8 how greatly 11 after you all in the bowels 1971 41:33 let Pharaoh I out a man discreet and wise, 7200 3:15 But if I tarry I, that thou mayest know how 1019 42: 1 his sons. Why do ye I one upon another? 7200 1Ti Heb 4: 7 saying in David, To day, after so I a time; 5118 3: 6 his face; for he was afraid to I upon God. 5027 Ex 5: 7 and hath I patience for it, until he receive 3114 7200 Jas 5:21 The Loro I upon you, and judge; 7200 1Pe 3: 6 as I as ye do well, and are not afraid with NIG 10:10 little ones: 1 to it; for evil is before you. 2Pc 1:13 as I as I am in this tabernacle. 1909+3745 25:20 and their faces shall I one to another: NIH 2: 3 whose judgment now of a 1 time lingereth 1597 7200 25:40 I that thou make them after their pattern. Dev 6.10 casing How | O Lord holy and 2103+4210 30-33 Mocec did Lunon all the work and behold 7200

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Logos Bible Software 4								
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Reading Lists History + ×	Passage Guide John 1:1-18 A Handbook on The Cospel of John Word Pictures in the New Testament + ×	Bible Word Study λόγος Passage Analysis + >	English Standard Version Text Comparison + ×	English Standard Version + ×	Power Lookup + ×			
Q logos (0)	Add •	Add •	John 1:1-18 KJV 1900, NASB95, NIV84	John 1:1 🛞 * 🛄 * Display • 🗮 + + 🛈	Сору			
documents MI Smith	Jesus (son of God) • Jn 1:17, Ge 5:10, Mt 1:1, 16-18, 21, 23, 25-2:1, 4, 3:13, 15-16	* TRANSLATION ESV	KJV 1900 NASB95 NIV84	» John - Chapter 1 Q. Word	λόγος			
Book of Amos		329	13% difference 43.5% difference	I In the beginning was the Word, and the Word was				
Logos, Community		say, saying, sayings speech	Jn 1:1 IN the beginning was Jn 1:1 INIn the beginning Jn 1:1 INIn the beginning	with God, and dthe Word was God. 2 He was in the -	λόγος (logos), word. Cognate words: ἀγενεαλόγητος,			
Canon RA KRueger		say, saying, sayings account, accounts message, messages	the Word, and the Word was the Word, and the was with God, and the Word was with God, and the Word was with God, and Word was with God, and	beginning with God. ³ cAll things were made through him, and without him was not any thing made that was	αἰσχρολογία, ἄλογος, ἀναλογία, ἀναλογίζομαι, ἀναπολόγητος,			
Chronological Aspects of		talk, talking	Word was God. the Word was God. the Word was God.	made. ⁴ /In him was life. ² and ⁹ the life was the light of	άνθομολογέομαι, άντεϊπον, άντ			
The Life of Christ Thomas Black		question	2 The same was in the 2 The same was in the 2 The same was with beginning with God. God in the beginning with	men. 5 "The light shines in the darkness, and the dark-	LXGRCANLEX			
Church of God with Signs		report	God.	Surface beginning was the Word, and the Word was	λόγος, ου, ôlogos word, speech, account, sermon, logos 1.			
Following documents		λόγος this	3 All things were made by 3 All things were-made by 3 All things were made by 3 All things were made by him; and without him was him; came into being were made by him;	MSS ἀρχῆ, ἦν, ὀ, λόγος, καὶ, ὀ, λόγος, ἦν,	Occurrences in the NT — 2. Meaning — 3. In Jesus'			
Dead Sea Scrolls	Yahweh • Jn 1:12-13, 18, Ge 1:1-12, 14, 16-18, 20-22, 24-29, 31, 2:2-5, 7-9	word	not any thing made that through Him, and without and without him nothing	Lemma ἀρχή εἰμί ὁ λόγος καί ὁ λόγος εἰμί	preaching — 4. Paul — 5. The			
John F. Felix			was made. him was not any thing was not any thingmade madeapart from Him that washas been made.	Morph NDSF VIAI3S DNSM NNSM CLN DNSM NNSM VIAI Strong's 6746 62258 63588 63056 62532 63588 63056 622	λόγος,-ου Ν2Μ			
more » Highlighting + ×			nothing came into being that was made has come	Strong's G746 G2258 G3588 G3056 G2532 G3588 G3056 G22 PB Wiki Page Rev 97 Personal Books + × ×	Copy Bible Verses + ×			
Erase	Notes	word, words	into being.		lohn 1:1			
LINDUCTIVE	Y BIRLICAL PLACES		4 In him was life; and the 4 In him Him was life, and 4 In him was life, and life was the light of men. the life was the light Light the that life was the light		Copy Fully Formatted with Footnotes			
* DISCOURSE	BIBLICAL THINGS		of men. of men.	Date copied from the wiki: 08/26/2011 16:09:54 Rev 97	Copy Fully Formatted with Footnotes from ESV to Pages			
Background	* MEDIA RESOURCES	Notes	5 And the light shineth in 5 And The Light shines in 5 And the The light		Copy Copy and Paste			
Emphasis			Collections + ×	Personal books are created in Microsoft Word and com- piled in Logos using the Personal Books tool. They need	John 1:1 (ESV)			
		* SEPTUAGINT TRANSLATION		to be saved as .docx files (Word 2007 or later, and compat-	The Word Became Flesh			
* GREEK MORPHOLOGY		1193	Logos Greek Morphology Show in parallel resources	ibility mode should not be selected). The Personal Books tool is recently released, so some features may not work	1 In the beginning was the Word, and The Word was with God, and the Word			
Accusative - Case			Start with resources matching:	as expected. Personal Books was introduced in Logos 3 as	was God. 1			
Adjective	construction of the second sec	no equivalent מלה	mytag:(Interlinear,Ibs) ANDNOT language:Hebrew	Personal Book Builder and many users continue to refer to the tool as PBB.	Copy Settings •			
Adverb	Reconcered and a second second	glish Standard Version	+ Plus these resources: - Minus these resources:		λόγος 📢 logos word			
Aorist - Tense		e Lexham Discourse Greek New על + דבר		Add note	a word (as embodying an idea), a			
Conjunction		Cambridge Paragraph Rible of			statement, a speech λόγος (logos), word. Cognate			
Dative - Case	<u> </u>	e New Revised Standard Version λόγος	= Resulting Collection 40 Resources	Comic Sans MS \$ 12 \$ B / ABC x ² X ₂	words: ἀγενεαλόγητος,			
Definitive Article	New American Standard Bible: 199	e Lexham English Bible	Title Author My	Hyperlink	αἰσχρολογία, ἄλογος, ἀναλογία, ἀναλογίζομαι, ἀναπολόγητος,			
Future - Tense	Alas And Did My Savior Bleed?	א American Standard Bible: 199	The Greek New Testament, F Aland, Kurt; Black, Matthew Ib	Logos Notes ^o Full Compact	άνθομολογέομαι, άντεϊπον, άντι			
Future Perfect - Tense		e New International Version (1984)	The Greek New Testament: S Holmes, Michael W. Ib	Logos 43 fixed bullet capabilities in Logos 4 Mac Notes	Explorer + ×			
Genitive - Case Imperative - Mood	Ps 88:9; Is 45:22; 53:4–5; Je 15:15; J The New King James Version	g James Version	The Interlinear Literal Transla Newberry, Thomas; Robins In	L I. Introduction	John 1:1			
Imperative - Mood		e New King James Version	King James Version In	Point 1 - Point 2	· PEOPLE, PLACES & THINGS			
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Indicative - Mood	De 99.0 ls 45.73 E3.4 - 5 lo 15.15 8	erican Standard Version Notes	The Lexham Clausal Outlines Deppe, Dean	Subpoint A	MY CONTENT			
Indicative - Mood	16:20; 19:34; Ro 5:8; 12:1; 1 Co 1:18; Elzevir Textus Receptus (1624) With	e Holy Bible, Translated from the	The Lexham Discourse Greek Runge, Steven In	Subpoint B IV, Conclusion	CROSS REFERENCES			
Interiection ¹¹	The Greek New Testament, Fourth	stle-Aland Greek New Testamen	All DBI Count in Countries Countries Countries Countries	n 1:1-2 + × Favorites + ×	Jn 1:14, 17:5, 20:28; Php 2:6; Col 1:17– 18; Heb 4:12; 1 Jn 1:1–2, 5:20; Re 1:4,			
Nominative - Case	John 1:1 Or T Display - +++ ()		ong's Greek #3056	Add • Add •	18; Heb 4:12; 1 Jn 1:1-2, 5:20; Re 1:4, 8, 17, 3:14, 19:13, 21:6, 22:13			
Noun	» KATA IΩANNHN » Chapter 1 Q			New Testament	* COMMENTARIES			
Optative - Mood	1 Έν άρχη ήν ό λόγος, καὶ ό λόγος ήν πρὸς = Sentexci	= 2264 1	$\dot{\alpha}$ $\alpha \alpha \alpha \beta \alpha \beta \alpha \beta \alpha \beta \alpha \beta \beta \alpha \beta \beta \beta \beta \beta $	ESV: John 1:1	A Handbook on The Gospel of John			
Participle - Mood	En arche en ho logos kai ho logos en pros	67.33 67.65 13.69 92.24 33.100 1821; Str	r 3056; TDNT 4.69—1. LN 33.98 statement, that The Lexham Syntactic Gre	ek New Testament: Sentence A	Cited By John 1:1 + ×			
Particle	P NDSF VIAI3S DNSM NNSM CLN DNSM NNSM VIAI3S P		s said (Jn 4:41); 2. LN 33.99 speech, the act. ofOpenText.org Syntacticall g (Ac 14:12); 3. LN 33.260 gospel, the content ofCascadia Syntax Graphs of	the New Testament Greek Morph - Ju	Gited By John 1:1 + ×			
Perfect - Tense	τον θεόν, καὶ θεός ην ο λόγος 2 οῦτος ην έν sentexce	καί θεός ñy ό λόγος what is	preached about Christ (Ac 19:20; Col 3:16; Mk = Cascadia Syntax Graphs of	the New Testament: SBL Edition 🐇 Maps: "twelve tri 🕴	> ALL OPEN RESOURCES 70 X			
Pluperfect - Tense	the God and God was the word This was in		:); 4. LN 33.51 treatise, systematic treatment of a	Notes * Bookmarks	* BIBLE BACKGROUND 336 X			
Preposition		92.29 85.1 83.13 67.65 89.112 92.24 12.1 Christ (Jn 1:1, 14; 2Ti 4:2; 1Jn 1:1; Rev 19:13+), note: some	1. Set (Cmd+Opt+ 2. Set (Cmd+Opt+	Harl. 5,598			
Present - Tense	Pronunciation + Sentroct	3 ταν πάντα τη δι' αύτοῦ έγένετο verses n	nay be in other entries; 6. LN 57.228 account, a vord by word of assets and liabilities (Php 4:17); 7. LN 89.18	3. Set (Cmd+Opt+	Images from An Illustrated History of the Holy Bible,			
Pronoun		reason,	a cause for something (Mt 5:32; Ac 10:29; 1Pe 3:15); - The English-Greek Reverse	e Interlinear New Testament English Sta., 5. Set (Cmd+Opt+	Codex Alexandrinus: Fifth Century Images from The Illustrated Bible			
Subjunctive - Mond	Q. g:logo Ο λογομαχέω Επτρισία	80.02 80.120 02.11 12.80 60.8 60.10 02.37 - 0. Lav	13.115 event, matter thing (Ac 8:21); 9. LN 30.13 ance, to seem to be (Col 2:23); 10, LN 56.7 accusa-	 5. Set (Cmd+Opt+ 6. Set (Cmd+Opt+ 	Treasury,			
Verb	λογομαχία	YÉYOVEV = tion, leg	al charge of wrongdoing (Ac 19:38), note: see LN = τυ ἀρχη ήν ὁ λόγος κα	d o In the beginning was the 7. Set (Cmd+Opt+	2. The Gospel of John Background of Logos in John. The			
Vocative - Case ¹¹	λόγος	index fo	or a fuller treatment of the lexical units λόγος ήν προς τόν θε θεός ήν ό λόγος [ESV	Sv καl Word, and the Word was 8. Set (Cmd+Opt+	main question arising out of John's			
	den evo	83.13 (22.11) 23.88 85.1 3365 λ/	Svyn (loachē) nc (ēs) 'n (hēr n fem · ≡ Str 3052—I N	God. 1 ESV	use of logos in John 1:1, 14			

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