

HERMENEUTICS

Bible Study Tools

HERMENEUTICS

Bibles

- *General Study*
- *Commentary*
- *Original Language*

Word Studies

Lexicons

Concordances

Commentaries

Theology

Software

Miscellaneous

3037 Saints' Portion, 142:5
886 Words Kept
p.p. 1 K 13:6
1069 Whole Heart
2301 Mercy Sought
3197 Self-examination
2356 Wise Thoughts,
119:99
1498 Haste (1), Ze 8:21
1074 Zealousness
p.p. Ps 119:83, 141,
153
1005 Night Prayers,
Mt 26:36
1003 Prayerfulness
1456 Thankfulness (2),
122:4
278 Companionship (1),
Pr 2:20
1325 Saints' Fellowship,
Da 8:13
2297 Mercy (1), Is 10:25
2962 Teachableness
481 Blessings (2)
1228 Divine Faithfulness
3556 Divine Teacher
2026 Knowledge (8)
1212 Believers
490 Afflictions (2), Ec 7:2
1273 Wanderers
2615 Obedience (2),
Je 42:6
1438 God's Goodness,
125:4
442 Statutes
3702 Falsehood
3511 Entire Consecration,
Ph 3:7-8
2901 Worldly Fullness
438 Law in Heart, 119:97
p.p. Jb 5:17;
Ps 119:67
4179 Lessons of Life,
Is 1:16-17
497 Chastisement

□ HETH
57 You are my portion, O
LORD;
I have said that I would
keep Your words.
58 I entreated Your favor
with my whole heart;
Be merciful to me
according to Your
word.
59 I thought about my
ways,
And turned my feet to
Your testimonies.
60 I made haste, and did
not delay
To keep Your
commandments.
61 The cords of the wicked
have bound me,
But I have not forgotten
Your law.
62 At midnight I will rise to
give thanks to You,
Because of Your
righteous judgments.
63 I am a companion of all
who fear You,
And of those who keep
Your precepts.
64 The earth, O LORD, is full
of Your mercy;
Teach me Your statutes.
□ TETH
65 You have dealt well with
Your servant,
O LORD, according to
Your word.
66 Teach me good judgment
and knowledge,
For I believe Your
commandments.
67 Before I was afflicted I
went astray,
But now I keep Your
word.
68 You are good, and do
good;
Teach me Your statutes.
69 The proud have forged a
lie against me,
But I will keep Your
precepts with my
whole heart.
70 Their heart is as fat as
grease,
But I delight in Your
law;
71 It is good for me that I
have been afflicted,
That I may learn Your
statutes.

72 The law of Your mouth is
better to me
Than thousands of coins
of gold and silver.
YOD
73 Your hands have made
me and fashioned me;
Give me understanding,
that I may learn Your
commandments.
74 Those who fear You will
be glad when they see
me,
Because I have hoped in
Your word.
75 I know, O LORD, that
Your judgments are
right,
And that in faithfulness
You have afflicted me.
76 Let, I pray, Your
merciful kindness be
for my comfort,
According to Your word
to Your servant.
77 Let Your tender mercies
come to me, that I may
live;
For Your law is my
delight.
78 Let the proud be
ashamed,
For they treated me
wrongfully with
falsehood;
But I will meditate on
Your precepts.
79 Let those who fear You
turn to me,
Those who know Your
testimonies.
80 Let my heart be
blameless regarding
Your statutes,
That I may not be
ashamed.
▷ KAPH
81 My soul faints for Your
salvation,
But I hope in Your word.
82 My eyes fail from
searching Your word,
Saying, "When will You
comfort me?"
83 For I have become like a
wineskin in smoke,
Yet I do not forget Your
statutes.
84 How many are the days
of Your servant?
When will You execute

420 Love of Word, 119:82
3607 Truth Precious (1),
119:127
885 Creator of Man
3844 Wisdom Sought
1936 Gladness
1091 Spiritual Hope,
Ro 4:18
1966 God's Judgments
497 Chastisement
2214 Lovingkindness
783 Comfort (1)
430 God's Word Sure,
Is 26:8
2301 Mercy Sought, 123:3
2148 Life (4)
1726 The Proud, 119:85
1688 Wicked Ashamed,
Is 26:11
2359 Meditation (2)
1544 Renewed Heart,
Pr 14:30
1690 Not Ashamed
982 Spiritual Desire
1693 Hope in God, 119:147
420 Love of Word, 119:97
3607 Divine Delays,
Je 12:4
529 Bottles, Mt 9:17
p.p. Ps 39:4
493 Trial Prolonged,
Is 64:12

CORINTHIANS

AUTHOR: Paul

DATE OF WRITING: c. AD 56

TYPE OF BOOK: Epistle

THEME: Christian conduct

THE APOSTLE PAUL wrote the book of 1 Corinthians around AD 56. After starting the church in Corinth, as described in Acts 18, Paul went on to Ephesus from where he wrote this letter.

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

The church of Corinth existed in the middle of a horrible environment of debauchery, and the challenges to the church were enormous. As in our society today, they faced a huge temptation to compromise and conform to the immoral world around them.

After receiving several reports of disturbing things happening within the Corinthian church, Paul wrote this letter to correct some of their misconduct. The church was characterized by a strong partisan spirit, with various people polarizing themselves around certain individuals. Unity was sorely lacking. There were serious moral problems, whereby the people prided themselves for their tolerance of evil and neglected the discipline necessary for protecting the purity of the church. The people abused the Lord's Supper, sometimes using it as an occasion for getting drunk. And they were also confused about the resurrection of Jesus and about the future resurrection of Christians. They were gifted people, but they were exercising 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 questions, and the book of 1 Corinthians gives us useful information and instruction as Paul corrects their errors by laying out the truth in a straightforward and practical way. When we read the book today we can't help but see the similarities between the church in Corinth and the modern-day church. As they were ridden with moral problems, false 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.

1:1-3 Paul and his fellow workers were in Ephesus when they were interrupted by a messenger from Corinth. They had a home in Rome and one in a prison, and the church was in trouble. They had a denominational business, and Paul sometimes decided with them. They helped many people when they were in the military (Acts 16:16-18) and they were a wonderful support to Paul. This book is a practical, relevant book that calls us to a pure faith and a walk of love.

1:10-13 The great variety among Christians is a beautiful thing. Some people relate to God in a formal, liturgical way. Others enjoy a more casual worship atmosphere. Some enjoy an academic approach to Bible teaching, while others lean toward a devotional perspective. It is

GREETING

1 Paul, ^acalled to be an apostle of Jesus Christ through the will of God, and ^bSosthenes our brother,

^cTo the church of God which is at Corinth, to those who ^dare ^esanctified in Christ Jesus, ^fcalled to be saints, with all who in every place call on the name of Jesus Christ ^gour Lord, ^hboth theirs and ours:

ⁱGrace to you and peace from God our Father and the Lord Jesus Christ.

SPIRITUAL GIFTS AT CORINTH

^jI thank my God always concerning you for the grace of God which was given to you by Christ Jesus, ^kthat you were enriched in everything by Him ^lin all ^mutterance and all knowledge, ⁿeven as ^othe testimony of Christ was confirmed ^pin you, ^qso that you come short in no gift, eagerly ^rwaiting for the revelation of our Lord Jesus Christ, ^swho will also confirm you to the end, ^tthat you may be blameless in the day of our Lord Jesus Christ. ^uGod is faithful, by whom you were called into ^vthe fellowship of His Son, Jesus Christ our Lord.

SECTARIANISM IS SIN

^wNow I plead with you, brethren, by the name of our Lord Jesus Christ,

1:2 In the phrase "called to be saints," the words "to be" were inserted by the translators. All Christians are called saints—not just the especially devout. This epistle is addressed to those of us who call upon the name of Jesus, as 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 "communion" or "one." It describes a relationship that goes deeper than what we normally experience in a friendship-type of relationship. John wrote, "...that you may have fellowship with us; and truly our fellowship is with the Father and His Son Jesus Christ" (1 John 1:3).

1:10-13 The great variety among Christians is a beautiful thing. Some people relate to God in a formal, liturgical way. Others enjoy a more casual worship atmosphere. Some enjoy an academic approach to Bible teaching, while others lean toward a devotional perspective. It is

CHAPTER 1

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

1:1-19

^xthat you all ^yspeak the same thing, and that there be no ^zdivisions among you, but that you be perfectly joined together in the same mind and in the same judgment. ^{aa}For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are ^{ab}contentions among you. ^{ac}Now I say this, that ^{ad}each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." ^{ae}Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

^{af}I thank God that I baptized ^{ag}none of you except ^{ah}Crispus and ^{ai}Gaius, ^{aj}lest anyone should say that I had baptized in my own name. ^{ak}Yes, I also baptized the household of ^{al}Stephanas. Besides, I do not know whether I baptized any other. ^{am}For Christ did not send me to baptize, but to preach the gospel, ^{an}not with wisdom of words, lest the cross of Christ should be made of no effect.

CHRIST THE POWER AND WISDOM OF GOD

^{ao}For the ^{ap}message of the cross is ^{aq}foolishness to ^{ar}those who are perishing, but to us ^{as}who are being saved it is the ^{at}power of God. ^{au}For it is written:

^{av}"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 clear that baptism is not a part of the gospel.

The Creation of the World

1 ⁷²²⁵In the ⁴³⁰beginning ¹²⁵⁴God ⁸⁰⁶⁴and the ¹⁹⁶¹heavens ²⁸²²and the ⁷⁷⁶earth ⁸⁴¹⁴was ²⁸²²without ²⁸²²form ⁸⁴¹⁴and void, and ²⁸²²darkness ²⁸²²was over the face of the deep. And the ⁷³⁰⁷Spirit ⁷³⁰⁷of God was hovering over the face of the waters.

³And God said, ¹⁹⁶¹"Let there be ²¹⁶light." ²¹⁶and there was light. ²⁸⁹⁶And God ⁷²⁰⁰saw ²⁸⁹⁶that the light was good. ²⁸⁹⁶And God ⁹¹⁴separated ⁹¹⁴the light from the darkness. ³¹¹⁷God called the light ³¹¹⁷Day. ³¹¹⁷and the ²⁸²²darkness ²⁸²²he called ⁷¹²¹Night. ³⁹¹⁵And there was evening and there was morning, the first day. ³¹¹⁷

⁶And God said, ⁷⁵⁴⁹"Let there be an ⁷⁵⁴⁹expanse ⁷⁵⁴⁹in the midst of the waters, and let it ⁹¹⁴separate ⁹¹⁴the waters from

1 Or a canopy; also verses 7, 8, 14, 15, 17, 20

Chapter 1

1^a Job 38:4-7;
Ps. 33:6, 136:5;
Isa. 42:5, 45:18;
John 1:1-3;
Acts 14:15;
17:24; Col. 1:16;
17; Heb. 1:10;
11:3; Rev. 4:11

2^b Jer. 4:23

3^a 2 Cor. 4:6

6^d Job 37:18;
Ps. 136:5; Jer.
10:12; 51:15

7^e Prov.
8:27-29
1^f Ps. 148:4

9^g Job 38:8-11;
Ps. 33:7, 136:6;
Jer. 5:22; 2 Pet.
3:5

11^h Ps. 104:14

the waters." ⁷And God ⁸²¹⁹made ⁸²¹⁹the ⁷⁵⁴⁹expanse ⁷⁵⁴⁹and ⁸²¹⁹separated ⁸²¹⁹the waters that were under the expanse from the waters that were ¹above the expanse. And it was so. ⁸And God called the expanse ⁸⁰⁶⁴Heaven. ⁸⁰⁶⁴And there was evening and there was morning, the second day.

⁹And God said, ¹"Let the waters under the heavens be gathered together into one place, and let the ³⁰⁰⁴dry ⁷²⁰⁰land ⁷²⁰⁰appear." ⁷²⁰⁰And it was so. ¹⁰God called the dry land ⁷⁷⁶Earth. ⁷⁷⁶and the waters that were ⁴⁷²³gathered together ⁴⁷²³he called Seas. And God saw that it was good.

¹¹And God said, ¹"Let the earth sprout vegetation, plants ²²³²yielding ²²³²seed ²²³²and fruit trees bearing fruit in which is their seed, each according to its kind, on

2 Or fashioned; also verse 16

3 Or Sky; also verses 9, 14, 15, 17, 20, 26, 28, 30; 2:1

4 Or Land; also verses 11, 12, 22, 24, 25, 26, 28, 30; 2:1

5 Or small plants; also verses 12, 29

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. 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 man must acknowledge his power. There are many concepts (such as creation) that the finite mind cannot completely grasp, and man must accept them by faith (Heb. 11:3, 6).

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

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

Deriv.: *egchrīō* (1472), to anoint, rub in, besmear; *epichrīō* (2025), to anoint; *chrīsmā* (5545), an anointing; *Christōs* (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 *kairoí* (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.: *diá* (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); *epí* (1909), upon (Lk 18:4, "for a time" [a.t.]; Ac 18:20; Ro 7:1; 1Co 7:39; Gal 4:1); *metá* (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. χρυσώω, *chrusoō*, *khroo-so'-o*; from 5557; to gild, i.e. bespangle with golden ornaments:—deck.

5559. χρώς, *chrōs*, *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, *chōra*, *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, *chōrion*, *kho-ree'-on*; diminutive of 5561; a spot or plot of ground:—field, land, parcel of ground, place, possession.

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

5566. ὥρος, *chōros*, *kho'-ros*; of Latin origin; the north-west wind:—north west.

Literal Translation
**THE
 GOSPEL
 ACCORDING
 TO
 MATTHEW**

Matthew 1

1. The Book of the genealogy of Jesus Christ, (the) son of David, (the) son of Abraham:

2 Abraham fathered Isaac; and Isaac fathered Jacob; and Jacob fathered Judah and his brothers.

3 And Judah fathered Pharez and Zarah out of Tamar; and Pharez fathered Hezron, and Hezron fathered Aram;

4 and Aram fathered Amminadab; and Amminadab fathered Nahshon; and Nahshon fathered Salmon;

5 and Salmon fathered Boaz out of Rahab; and Boaz fathered Obed out of Ruth; and Obed fathered Jesse;

6 and Jesse fathered David the king. And David the king fathered Solomon out of her

**ΕΥΑΓΓΕΛΙΟΝ
 GOSPEL.**

**TO
 KATA
 MATΘΑΙΟΝ
 ACCORDING TO
 MATTHEW**

976 1078 2424 5547 5207 1138 5207
 1. Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ

11
 Ἀβραάμ.
 of Abraham.

11 1080 3588 2464 2464 1161 1080 3588
 2. Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν

2384 2384 1161 1080 3588 2455 2532 3588 80
 Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς

846 2455 1161 1080 3588 5329 2532 3588 2196 1537 3588
 αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησε τὸν Φαρέζ καὶ τὸν Ζαρά ἐκ τῆς

2283 5329 1161 1080 3588 2074 2074 1161 1080
 Ὠμάρ· Φαρέζ δὲ ἐγέννησε τὸν Ἑσρὼν· Ἑσρὼν δὲ ἐγέννησε

3588 689 1161 1080 3588 284 284
 τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδάβ

1161 1080 3588 3476 3476 1161 1080 3588
 δὲ ἐγέννησε τὸν Ναασσών· Ναασσών δὲ ἐγέννησε τὸν

4533 4533 1161 1080 3588 5601 1537 3588 1003 1537 3588 4477
 Σαλμών· 5 Σαλμών δὲ ἐγέννησε τὸν Βοάζ ἐκ τῆς Ῥαχάβ·

1003 1161 1080 3588 5601 1537 3588 4503 5601 1161
 Βοάζ δὲ ἐγέννησε τὸν Ὠβὲδ ἐκ τῆς Ῥούθ· Ὠβὲδ δὲ

1080 3588 2421 2421 1161 1080 3588 1138 3588
 ἐγέννησε τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησε τὸν Δαβὶδ τὸν

935
 βασιλέα.

King James Version
**THE
 GOSPEL
 ACCORDING
 TO
 MATTHEW**

Matthew 1

1. The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zarah of Tamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Amminadab; and Amminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her (that

Mk	12:38	which love to go in I clothing, and	4749
	12:40	and for a pretence make I prayers:	3117
Lk	16: 5	the right side, clothed in a I white garment;	4749
	1:21	marvelled that he tarried so I in the temple.	5549
	8:27	which had devils I time, and ware no	2425
	9:41	how I shall I be with you, and	2193+4219
	18: 7	unto him, though he bear I with them?	3114
	20: 9	and went into a far country for a I time.	2425
	20:46	which desire to walk in I robes, and	4749
	20:47	and for a shew make I prayers:	3117
	23: 8	for he was desirous to see him of a I season,	2425
In	5: 6	knew that he had been now a I time in that	4183
	9: 5	As I as I am in the world, I am the light of	3752
	10:24	How I dost thou make us to doubt?	2193+4219
	14: 9	Have I been so I time with you, and	5118
Ac	8:11	that of I time he had bewitched them with	2425
	14: 3	I time therefore abode they speaking	2425
	14:28	And there they abode I time with	3641+3756
	20: 9	and as Paul was I preaching, he sunk	1909+4183
	20:11	and eaten, and talked a I while,	1909+2425
	27:14	But not I after there arose against it a	4183
	27:21	But after I abstinence Paul stood forth in	4183
Ro	1:11	For I I to see you, that I may impart unto	1971
	7: 1	over a man, as I as he liveth?	1909+3745+5550
	7: 2	by the law to her husband so I as he liveth;	NIG
	8:36	For thy sake we are killed all the day I;	NIG
	10:21	All day I have I stretched forth my hands	3650
1Co	7:39	law as I as her husband liveth;	1909+3745+5550
	11:14	that, if a man have I hair, it is a shame unto	2863
	11:15	But if a woman have I hair, it is a glory to	2863
	13: 4	Charity suffereth I, and is kind;	3114
2Co	9:14	which I after you for the exceeding grace	1971
Gal	4: 1	the heir, as I as he is a child,	1909+3745+5550
Eph	6: 3	and thou mayest live I on the earth.	1510+3118
Php	1: 8	how greatly I I after you all in the bowels	1971
1Ti	3:15	But if I tarry I, that thou mayest know how	1019
Heb	4: 7	saying in David, To day, after so I a time;	5118
Jas	5: 7	and hath I patience for it, until he receive	3114
1Pe	3: 6	as I as ye do well, and are not afraid with	NIG
2Pe	1:13	as I as I am in this tabernacle,	1909+3745
	2: 3	whose judgment now of a I time lingereth	1597
Rev	6:10	saying, How I, O Lord, holy and	2193+4219

119:20 My soul breaketh for the I that it hath unto 8375

LONGSUFFERING (17) [LENGTH, SUFFER]

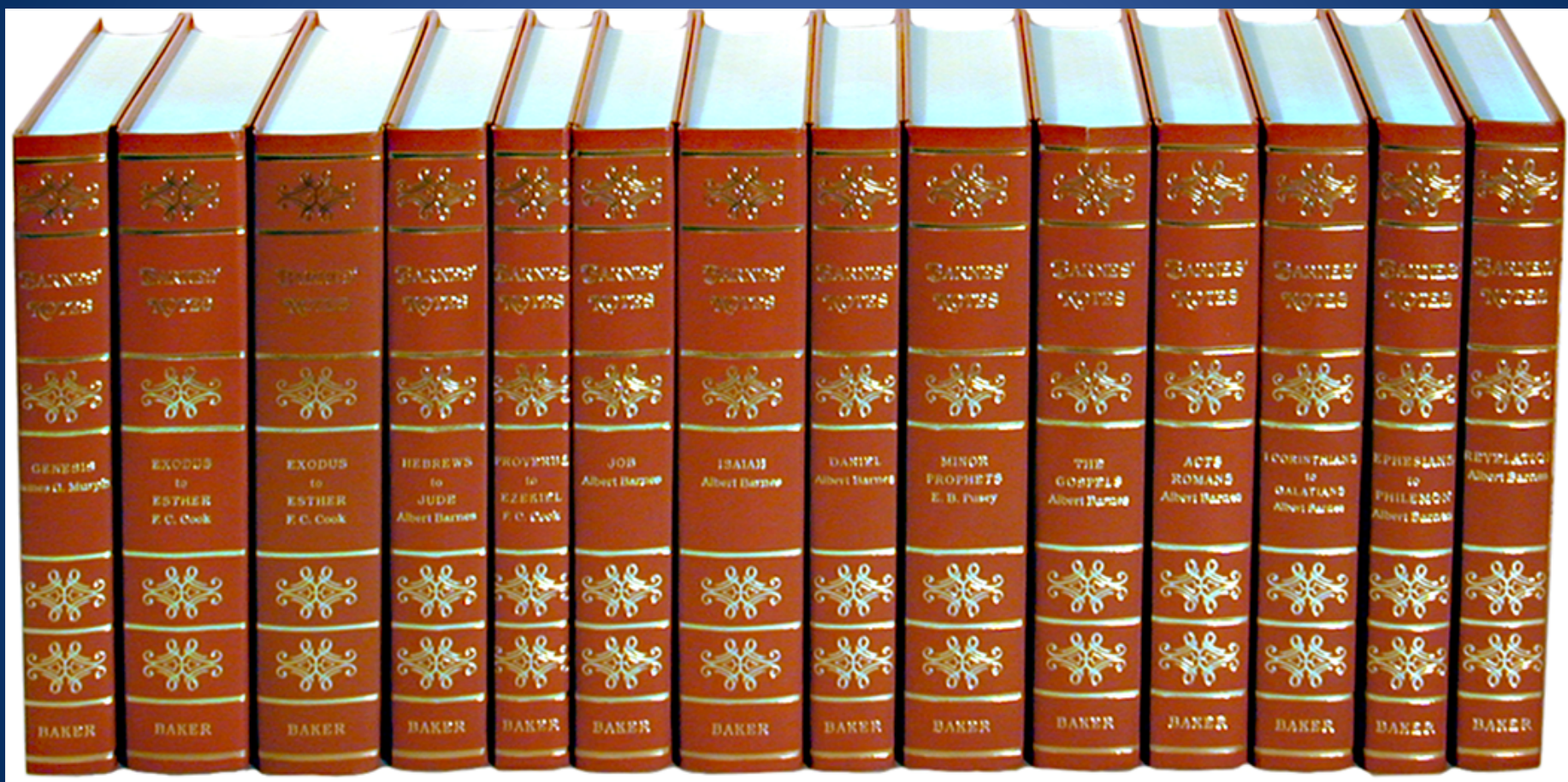
Ex	34: 6	I, and abundant in goodness and truth,	639+750
Nu	14:18	The Lord is I, and of great mercy,	639+750
Ps	86:15	I, and plenteous in mercy and truth.	639+750
Jer	15:15	take me not away in thy I:	639+750
Ro	2: 4	of his goodness and forbearance and I;	3115
	9:22	endured with much I the vessels of wrath	3115
2Co	6: 6	by knowledge, by I, by kindness,	3115
Gal	5:22	joy, peace, I, gentleness, goodness, faith,	3115
Eph	4: 2	With all lowliness and meekness, with I,	3115
Col	1:11	unto all patience and I with joyfulness;	3115
	3:12	kindness, humbleness of mind, meekness, I;	3115
1Ti	1:16	me first Jesus Christ might shew forth all I,	3115
2Ti	3:10	of life, purpose, faith, I, charity, patience,	3115
	4: 2	rebuke, exhort with all I and doctrine.	3115
1Pe	3:20	when once the I of God waited in the days	3115
2Pe	3: 9	but is I to us-ward, not willing that any	3114
	3:15	And account that the I of our Lord is	3115

LONGWINGED (1) [LENGTH, WING]

Eze 17: 3 I, full of feathers, which had divers 83+750

LOOK (155) [LOOKED, LOOKEST, LOOKETH, LOOKING, LOOKING-GLASSES, LOOKS]

Ge	9:16	I will I upon it, that I may remember	7200
	12:11	know that thou art a fair woman to I upon:	4758
	13:14	I from the place where thou art northward,	7200
	15: 5	L now towards heaven, and tell the stars,	5027
	19:17	I not behind thee, neither stay thou in all	5027
	24:16	the damsel was very fair to I upon, a virgin,	4758
	26: 7	because she was fair to I upon.	4758
	40: 7	Wherefore I ye so sadly to day?	6440
	41:33	let Pharaoh I out a man discreet and wise,	7200
	42: 1	his sons, Why do ye I one upon another?	7200
Ex	3: 6	his face; for he was afraid to I upon God.	5027
	5:21	The Lord I upon you, and judge;	7200
	10:10	little ones: I to it; for evil is before you.	7200
	25:20	and their faces shall I one to another;	NIG
	25:40	I that thou make them after their pattern,	7200
	39:43	Moses did I upon all the work, and behold	7200



BARNES' NOTES

GENESIS
James G. Murphy

BARNES' NOTES

BAKER

BARNES' NOTES

EXODUS
to
ESTHER
F. C. Cook

BARNES' NOTES

BAKER

BARNES' NOTES

EXODUS
to
ESTHER
F. C. Cook

BARNES' NOTES

BAKER

BARNES' NOTES

HEBREWS
to
JUDE
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

PROVERBS
to
EZEKIEL
F. C. Cook

BARNES' NOTES

BAKER

BARNES' NOTES

JOB
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

ISAIAH
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

DANIEL
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

MINOR
PROPHETS
E. B. Pusey

BARNES' NOTES

BAKER

BARNES' NOTES

THE
GOSPELS
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

ACTS
ROMANS
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

1 CORINTHIANS
to
GALATIANS
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

EPHESIANS
to
PHILEMON
Albert Barnes

BARNES' NOTES

BAKER

BARNES' NOTES

REVELATION
Albert Barnes

BARNES' NOTES

BAKER

