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2057 Saints' Portion, 142:5	57 HETH You are my portion, O LORD; I have said that I would keep Your words.	72 The law of Your mouth is better to me Than thousands of coins of gold and silver.	420 Love of Word, 119:82 3697 Truth Precious (1), 119:127
886 Words Kept	58 I entreated Your favor with my whole heart; Be merciful to me according to Your word.	YOD	
p.p. 1 K 13:6 1069 Whole Heart	59 I thought about my ways, And turned my feet to Your testimonies.	73 Your hands have made me and fashioned me; Give me understanding, that I may learn Your commandments.	885 Creator of Man
2301 Mercy Sought	60 I made haste, and did not delay To keep Your commandments.	74 Those who fear You will be glad when they see me. Because I have hoped in Your word.	3844 Wisdom Sought
3197 Self-examination	61 The cords of the wicked have bound me, But I have not forgotten Your law.	75 I know, O LORD, that Your judgments are right, And that in faithfulness You have afflicted me.	1936 Gladness
2356 Wise Thoughts, 119:99	62 At midnight I will rise to give thanks to You, Because of Your righteous judgments.	76 Let, I pray, Your merciful kindness be for my comfort, According to Your word to Your servant.	1691 Spiritual Hope, Ro 4:18
1468 Haste (1), Zec 8:21	63 I am a companion of all who fear You, And of those who keep Your precepts.	77 Let Your tender mercies come to me, that I may live; For Your law is my delight.	1966 God's Judgments
1074 Zealousness	64 The earth, O LORD, is full of Your mercy; Teach me Your statutes.	78 Let the proud be ashamed, For they treated me wrongfully with falsehood; But I will meditate on Your precepts.	497 Chastisement
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1005 Night Prayers, Mt 26:36		80 Let my heart be blameless regarding Your statutes, That I may not be ashamed.	430 God's Word Sure, Is 26:8
1003 Prayerfulness			2301 Mercy Sought, 123:3
1456 Thankfulness (2), 122:4			2148 Life (4)
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1325 Saints' Fellowship, Da 8:13			2359 Meditation (2)
2297 Mercy (1), Is 10:25			1544 Renewed Heart, Pr 14:30
2962 Teachableness			1690 Not Ashamed
481 Blessings (2)			982 Spiritual Desire
1228 Divine Faithfulness			1693 Hope in God, 119:147 420 Love of Word, 119:97
3556 Divine Teacher			3607 Divine Delays, Je 12:4
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490 Afflictions (2), Ec 7:2 1273 Wanderers			493 Trial Prolonged, Is 64:12
2615 Obedience (2), Je 42:6			
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2901 Worldly Fullness			
438 Law in Heart, 119:97			
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4179 Lessons of Life, Is 1:16-17			
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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 And he would have said, 'I will dash them in pieces, I will make the memory of them to cease from among men.' Jb 8:18 If he is destroyed from his place, then will it deny him, saying, 'I have not seen you.'

Ps 16:17 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 remembrance 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 departs 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 that they will die; But the dead know nothing. 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; Ps 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 MEPHOBOSHETH, son of Jonathan (M. Mephibosheth (1)) 1. General References to, 2 S 4:4; 9:6; 16:4; 19:24; 21:7; Ps 9:5

2292 MEPHOBOSHETH (M. Mephibosheth (2)) 2. A Type of the Redeemed Sinner, 1 S 20:14-15; 2 S 4:4; 9:3-4; 9:5; 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. Given a glorious inheritance, 2 S 9:9 During the king's absence, lived a life of self-denial, 2 S 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 S 19:30

Belonged to a royal line, but criticized by a fall, 2 S 4:4; 19:24 Living in exile from the king, remembered because of a covenant, 1 S 20:14-15; 2 S 9:3-4

2293 MERAIOH, son of Zerariah, 1 Chr 6:6; Ezr 7:3

2294 MERARI, son of Levi, Gc 46:11; Ex 6:16; Nu 3:17; 3:35; 1 Chr 6:1; 6:19

2295 MERARITES, descendants of Merari, Nu 3:36; 4:29; 4:42; 7:8; 10:17; 26:57; 19:27; 21:34; 1 Chr 6:19; 6:44; 6:63; 6:77; 15:6; 23:21; 24:26; 26:10; 2 Chr 34:12; Ezr 8:19

MERCIFULNESS - UNMERCIFULNESS (2296-2302) 2296 MERCIFULNESS See Mercy; also more remembrance 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 departs 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 that they will die; But the dead know nothing. 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.

2297 MERCY, a form of love, especially directed to the needy or unworthy (M. Mercy (1)) 1. Loving, Gc 39:21; De 4:31; 2 S 24:14; 1 K 11:33; 1 Chr 16:34; 16:41; 12:13; 21:13; 2 Chr 5:13; 6:14; 7:3; 20:21; Ezr 3:11; 9:9; Ne 9:19; 13:22; Jb 33:24; 37:13; 37:23; Ps 135:21; 137:31; 106:3; 51:1; 57:10; 59:16; 62:12; 66:20; 69:13; 69:16; 77:9; 86:5; 86:13; 86:15; 89:1; 89:14; 89:24; 100:3; 102:10; 103:4; 103:17; 106:1; 106:45; 107:1; 108:4; 109:21; 109:26; 111:4; 115:1; 116:5; 118:2; 118:29; 119:64; 119:156; 130:4; 136:1; 136:26; 138:8; 143:12; 145:8; 1 S 10:25; 30:18; 49:10; 54:8; 57:16; 60:10; 62:7; Jb 26:8; 31:20; 31:11; 36:3; 48:47; Lam 3:22-23; 3:32; Ezr 9:25; Da 9:9; 9:18; Ho 2:19; 14:3; Joel 2:13; Am 7:3; Jona 1:7; Joel 2:13; 4:11; Mt 9:18; Lu 1:50; 1:58; 6:36; 15:22; Ro 11:30; 12:1; 15:9; 1 Co 7:25; Ep 2:4; Ph 2:29; 1 Ti 1:13; 2 Ti 1:2; Tit 3:5; He 4:16; Ja 5:11; Jude 1:2

De 4:31 "For the LORD your God is a merciful God. He will not forsake you, because he loves you, nor forget the covenant of your fathers which He swore to them, 2 S 24:14 And David said to Gad, 'I am in great distress. Please let us fall into the hand of the LORD, for His mercies are great; but do not let me fall into the hand of man.' Ps 77:9 Has God forgotten to be gracious? Has He in anger shut up His tender mercies? Selah Ps 86:5 For You, Lord, are good, and

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ready to forgive, And abundant in mercy to all those who call upon You. Eternal Ps 103:17 But the mercy of the LORD is from everlasting to everlasting. On those who fear Him, And His righteousness to children's children, Ps 106:1 P RAISE the LORD! Oh, 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, O LORD, Your mercy, Because of Your great goodness. Ps 119:64 The earth, O LORD, is full of Your mercy. Teach me Your statutes, JETI 1 Is 10:25 "For yet a very little while and the indignation will cease, as will My anger in their destruction." Jb 26:3 Perhaps even now I will listen and turn from his evil way, that I may relent concerning the calamity which I purport to bring on them because of the sin in their doings. Jb 36:3 "It may be that the house of Judah will bear all the adversity which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin." Ec 8:12 "For 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. Ec 9:11 There are new every morning. Great is Your faithfulness.

Encourages to Penitence Joel 2:13 So rend your heart, and not your garments; Return to the LORD 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 Mt 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 generation.

2 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 Compassion, 3517; Divine Torment, 2274; God's Love, 1314; Sin Forgiven, 3345; God's Grace, 1445; Penalty Denied, 3355

2298 MERCY (M. Mercy (2)) 2. Commanded, Ex 22:26;

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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.

GREETING

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

²To the church of God which is at Corinth, to those who ^aare ^bsanctified in Christ Jesus, ^ccalled to be saints, with all who in every place call on the name of Jesus Christ ^dour Lord, ^eboth theirs and ours:

³Grace to you and peace from God our Father and the Lord Jesus Christ.

SPIRITUAL GIFTS AT CORINTH

⁴I thank my God always concerning you for the grace of God which was given to you by Christ Jesus, ⁵that you were enriched in everything by Him ⁶in all ⁷utterance and all knowledge, ⁸even as ⁹the testimony of Christ was confirmed ¹⁰in you, ¹¹so that you come short in no gift, eagerly ¹²waiting for the revelation of our Lord Jesus Christ, ¹³who will also confirm you to the end, ¹⁴that you may be blameless in the day of our Lord Jesus Christ. ¹⁵God is faithful, by whom you were called into ¹⁶the fellowship of His Son, Jesus Christ our Lord.

SECTARIANISM IS SIN

¹⁰Now 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 Rom. 1:1

1:2 Acts 18:17

2:1 Acts 19:9

1:1 Cor. 8:6

1:1 Rom. 1:7

4:1 Rom. 1:8

6:1 1 Cor. 12:4

6:2 1 Tim. 1:8

6:3 1 Cor. 1:2

6:4 1 Thes. 2:13

6:5 1 Cor. 1:22

6:6 1 Cor. 1:22

6:7 1 Cor. 1:22

6:8 1 Cor. 1:22

6:9 1 Cor. 1:22

6:10 1 Cor. 1:22

6:11 1 Cor. 1:22

6:12 1 Cor. 1:22

6:13 1 Cor. 1:22

6:14 1 Cor. 1:22

6:15 1 Cor. 1:22

6:16 1 Cor. 1:22

6:17 1 Cor. 1:22

6:18 1 Cor. 1:22

6:19 1 Cor. 1:22

6:20 1 Cor. 1:22

6:21 1 Cor. 1:22

6:22 1 Cor. 1:22

6:23 1 Cor. 1:22

6:24 1 Cor. 1:22

6:25 1 Cor. 1:22

6:26 1 Cor. 1:22

6:27 1 Cor. 1:22

6:28 1 Cor. 1:22

that you all ¹speak the same thing, and that there be no ²divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. ³For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are ⁴contentions among you. ⁵Now 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." ⁶Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

⁷I thank God that I baptized ⁸none of you except ⁹Crispus and ¹⁰Gaius, lest anyone should say that I had baptized in my own name. ¹¹Yes, I also baptized the household of ¹²Stephanas. Besides, I do not know whether I baptized any other. ¹³For Christ did not send me to baptize, but to preach the gospel, ¹⁴not with wisdom of words, lest the cross of Christ should be made of no effect.

CHRIST THE POWER AND WISDOM OF GOD

¹⁸For the ¹message of the cross is ²foolishness to ³those who are perishing, but to us ⁴who are being saved it is the ⁵power of God. ¹⁹For it is written:

¹"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 ¹In the ⁷²²⁵beginning ⁴³⁰God ⁴³⁰cre-
ated ¹²⁵⁴the heavens ⁸⁰⁶⁴and the
earth. ⁷⁷⁶²The earth was ¹⁹⁶⁷without
form ⁸⁴¹⁴and void, and darkness
was over the face of the deep. And the
Spirit ⁷³⁰⁷of God was hovering over the
face of the waters.

³And God said, ¹⁹⁶⁷"Let there be
light." ²⁷¹⁶and there was light. ⁴And God
saw ⁷²⁰⁰that the light was good. ²⁸⁹⁶And
God separated ⁹¹⁴the light from the dark-
ness. ⁵God called the light Day. ³¹¹⁷and
the darkness ²⁸²²he called ⁷¹²¹Night. ³⁹¹⁵
And there was evening and there was
morning, the first day. ³¹¹⁷

⁶And God said, ⁴"Let there be an
expanse ⁷⁵⁴⁹in the midst of the waters,
and let it separate 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^a Job 37:18;
Ps. 136:5; Jer.
10:12, 51:15

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

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

11^b Ps. 104:14

the waters." ⁷And God made ⁶²¹³the
expanse ⁷⁵⁴⁹and ⁸separated the waters
that were under the expanse from the wa-
ters that were ¹above the expanse. And
it was so. ⁸And God called the expanse
Heaven. ⁸⁰⁶⁴ And there was evening and
there was morning, the second day.

⁹And God said, ⁸"Let the waters
under the heavens be gathered together
into one place, and let the dry ³⁰⁰⁴land ap-
pear." ⁷²⁰⁰ And it was so. ¹⁰God called the
dry land Earth. ⁷⁷⁶ and the waters that
were gathered together ⁴⁷²³he called Seas.
And God saw that it was good.

¹¹And God said, ^h"Let the earth sprout
vegetation, plants ⁵yielding ²²³²seed, ²²³³
and 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, 28, 28, 30; 2:1

4 Or Land; also verses 11, 12, 22, 24, 25, 28, 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, *kairōs* (2540), season, the time of accomplishment, considers time qualitatively as a period characterized by the influence or prevalence of something. *Chrōnos* is a period of measured time, not a period of accomplishment as *kairōs*. *Chrōnos* embraces all possible *kairoi* (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-riid'-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. χῶρος, *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 Booz out of Rahab; and Booz 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.**

**ΤΟ
 ΚΑΤΑ
 ΜΑΤΘΑΙΟΝ
 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
 Ἑσρώμ· Φαρέζ δὲ ἐγέννησε τὸν Ἑσρώμ· Ἑσρώμ δὲ ἐγέννησε

3588 689 689 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 1003 1537 3588 4477
 Σαλμών· 5 Σαλμών δὲ ἐγέννησε τὸν Βοόζ ἐκ τῆς Ῥαχάβ·

1003 1161 1080 3588 5601 1537 3588 4503 5601 1161
 Βοόζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ῥούθ· Ὠβηδ 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 Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; 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

CHAPTER 1

The Creation

1:1 ^{1722 746} εν αρχή ^{4160—3588—2316} εποίησεν ο θεός ^{3588 3772} τον ουρανόν ^{2532 3588} και την
 In *the* beginning God made *the* heaven and the
 1093 3588—1161 1093 1510.7.3 517 2532 180.2
 γην ^{1:2} η δε ^{ην} αόρατος ^{και} ακατασκευαστος
 earth. But the earth was unseen and unready,
 2532 4655 1883 3588 12 2532 4151 2316
 και σκότος επάνω της αβύσσου και πνεύμα θεού
 and darkness was upon the abyss, and spirit of God
 2018 1883 3588 5204 2532 2036—3588—2316
 επεφέρετο επάνω του ύδατος ^{1:3} και εϊπεν ο θεός
 bore upon the water. And God said,
 1096 5457 2532 1096 5457 2532 1492—3588—2316
 γενηθήτω φως και εγένετο φως ^{1:4} και εϊδεν ο θεός
 Let there be light! And there was light. And God beheld
 3588 5457 3754 2570 2532 1316—3588—2316 303.1 3588
 το φως οτι καλόν και διεχώρισεν ο θεός αναμέσον του
 the light that *it was* good. And God parted between the
 5457 2532 303.1 3588 4655 2532 2564—3588—2316
 φωτός και αναμέσον του σκότους ^{1:5} και εκάλεσεν ο θεός
 light and between the darkness. And God called
 3588 5457 2250 2532 3588 4655 2564 3571 2532
 το φως ημέραν και το σκότος εκάλεσε νύκτα και
 the light, Day, and the darkness he called, Night; and
 1096 2073 2532 1096 4404 2250 1520 2532
 εγένετο εσπέρα και εγένετο πρωϊ ημέρα μια ^{1:6} και
 there was evening and there was morning, day one. And
 2036—3588—2316 1096 4733 1722 3319 3588 5204
 εϊπεν ο θεός γενηθήτω στερέωμα εν μέσω του ύδατος
 God said, Let there be a firmament in *the* midst of the water,
 2532 1510.5 1316 303.1 5204 2532 5204 2532
 και εστω διαχωρίζον αναμέσον ύδατος και ύδατος ^{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 στερέωμα και διεχώρισεν ο θεός αναμέσον
 God made the firmament, and God parted between
 3588 5204 3739 1510.7.3 5270 3588 4733 2532
 του ύδατος ο ην υποκάτω του στερεώματος και
 the water which was underneath the firmament, and
 303.1 3588 5204 3588 1883 3588 4733 2532
 αναμέσον του ύδατος του επάνω του στερεώματος ^{1:8} και
 and between the water of above the firmament, and

4690 1473 1722 1473 2596 1085 1909 3588 1093 2532
 σπέρμα αυτου εν αυτω κατὰ γένος ἐπὶ τῆς γῆς και
 seed of it *is* in it, according to *its* type upon the earth! And
 1096 3779 2532 1627 3588 1093 1008
 εγένετο οὕτως ^{1:12} και εξηραγκεν η γη βοτάνην
 it was so. And [brought forth] the earth pasturage
 5528 4687 4690 2596 1085 2532 2596
 χορτον σπειρον σπέρμα κατὰ γένος και καθ
 of grass sowing seed, according to *its* type, and according to *its*
 3665 2532 3588 2589.5 4160 2590 3739
 ομοιότητα και ξυλον καρπιμον ποιουν καρπον ου
 likeness; and [tree] the fruitful producing fruit which
 3588 4690 1473 1722 1473 2596 1085 1909 3588
 το σπέρμα αυτου εν αυτω κατὰ γένος ἐπὶ τῆς
 the seed of it *is* in it, according to *its* type upon the
 1093 2532 1492—3588—2316 3754 2570 2532 1096
 γης ^{1:13} και εϊδεν ο θεός οτι καλόν και εγένετο
 earth. And God beheld that *it was* good. And there was
 2073 2532 1096 4404 2250 5154 2532
 εσπέρα και εγένετο πρωϊ ημέρα τρίτη ^{1:14} και
 evening and there was morning, [2day] the third]. And
 2036—3588—2316 1096 5458 1722 3588 4733
 εϊπεν ο θεός γενηθήτωσαν φωστήρες εν τω στερωματι
 God said, Let there be luminaries in the firmament
 3588 3772 1519 5337.1 1909 3588 1093 3588 1316
 του ουρανού εις φανσην ἐπὶ τῆς γῆς του διαχωρίζον
 of the heaven for giving light upon the earth, to part
 303.1 3588 2250 2532 303.1 3588 3571 2532 1510.5
 αναμέσον τῆς ἡμέρας και αναμέσον τῆς νυκτός και εστώσαν
 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 καιρους και εις ἡμέρας και εις ἐνιαυτούς
 for signs, and for times, and for days, and for years!
 2532 1510.5 1519 5337.1 1722 3588 4733 3588
^{1:15} και εστώσαν εις φανσην εν τω στερωματι του
 And let them be for giving light in the firmament of the
 3772 5620 5316 1909 3588 1093 2532 1096 3779
 ουρανού ὥστε φατειν ἐπὶ τῆς γῆς και εγένετο οὕτως
 heaven, so as to shine upon the earth! And it was so.
 2532 4160—3588—2316 3588 1417 5458 3588 3173
^{1:16} και εποίησεν ο θεός τους δυο φωστήρας τους μεγάλους
 And God made the two [luminaries] great];
 3588 5458 3588 3173 1519 746 3588 2250 2532
 τον φωστήρα τον μέγαν εις αρχάς τῆς ἡμέρας και
 the [luminary] greater for beginnings of the day, and
 3588 5458 3588 1640 1519 746 3588 3571 2532 3588

Mk	12:38	which love to go in I clothing, and	4749
	12:40	and for a pretence make I prayers:	3117
	16: 5	the right side, clothed in a I white garment;	4749
Lk	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]

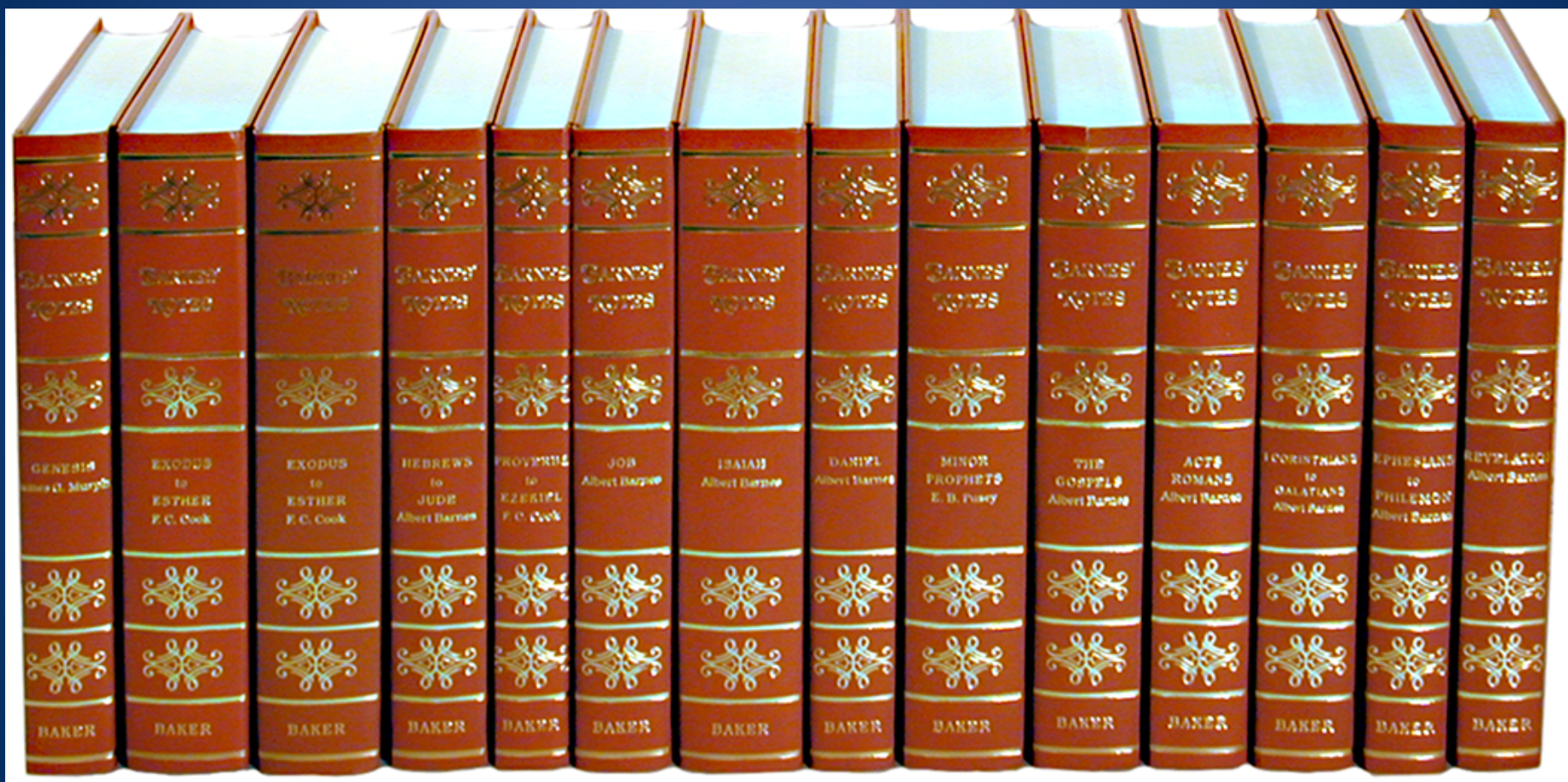
Ex	34: 6	I, and abundant in goodness and truth,	639+750
Nu	14:18	The Lord is I, and of great mercy,	639+750
Ps	86:15	I, and plenteous in mercy and truth.	639+750
Jer	15:15	take me not away in thy I;	639+750
Ro	2: 4	of his goodness and forbearance and I;	3115
	9:22	endured with much I the vessels of wrath	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



BIBLE STUDY TOOLS

Bibles

General Study

- Thompson Chain Reference
- Ryrie Study Bible
- Naves Topical
- Open Bible

Commentary

- Life Application Bible
- Word for Today – *Chuck Smith*
- David Jeremiah
- Life Principles Bible - *Charles Stanley*
- Amplified Bible

Original Language

- Key Word Study Bible
- Interlinear

Word Studies

- Word Studies in the Greek New Testament –
 - *Kenneth Wuest*
- Word Pictures in the New Testament –
 - *A.T. Robertson*
- Vincent's Word Studies of the New Testament –
 - *Marvin R. Vincent*
- Theological Dictionary of the Old Testament –
 - *Botterwick and Ringren*
- The Complete Word Study of the Old/New Testament –
 - *Spiros Zodhiates*

Lexicons

- Vines Expository Dictionary –
 - *W.E. Vine*
- Thayer's Greek Definitions –
 - *Joseph Henry Thayer*
- Brown Driver Briggs Hebrew Definitions –
 - *F. Brown, S. Driver, C Brigs*
- Greek-English Lexicon of the NT –
 - *Walter Bauer*

Concordances

- Strong's
- Cruden's
- Young's

Commentaries

- Barnes Notes –
 - *Charles Barnes*
- Matthew Henry
- Wycliffe Bible Commentary
- Jamieson Fausset & Brown
- Keil & Delitzsch (Old Testament)
- The Bible Knowledge Commentary –
 - *Wavloord and Zuck*
- The Enduring Word Commentary
 - *David Guzik*

Theology

- Systematic Theology –
 - *Louis Sperry Chafer*
- Basic Theology –
 - *Charles Ryrie*
- Major Bible Themes –
 - *Louis Sperry Chafer*
- Lectures in Systematic Theology –
 - *Henry Theissen*
- All the Doctrines in the Bible –
 - *Herbert Lockyer*
- Know What You Believe –
 - *Paul Little*

Software

- E-Sword
- Blue Letter Bible
- Logos

Miscellaneous

- Evidence That Demands a Verdict –
 - *Josh McDowell*
- Haley's Bible Handbook
- Bible Dictionaries
- The Life and Times of Jesus the Messiah –
 - *Alfred Edersheim*