

Biblical Study tools on the Internet

Psa 119:105 Thy word is a lamp unto my feet, and a light unto my path.

2Ti 3:16-17 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; (17) that the man of God may be adequate, equipped for every good work.

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KJV, ASV, Douay-Rheims for free

NAS, NIV, NKJV, amplified - \$11 each

Bibles in most major languages – free

concordances come with all

for instance – search “cock crows” in NAS and you will have Mt 26.35 Mt 26.75 Mk 14.30 Mk 14.72 and Lk 22.61 appear

you will find none in the KJV as it is “cock crow” but that adds Jn 13.38

www.e-sword.net Commentaries (free) that I have purchased in print (at a cost of about \$250-500 each)

Barnes OT/NT

Keil-Delitzsch OT

Robertson's Word Pictures

Treasury of Scripture References (cross references)

Vincent's Word Studies

Brown-Driver Briggs OT

Nave's Topical Bible

Strong's Bible Dictionary

Thayer's Lexicon

Robertson's Word Pictures
(bear in mind Robertson was a Baptist
and will have beliefs that are affected
by his church as opposed to his
scholarship).

Act 22:16 'Now why do you delay?
Get up and be baptized, and wash
away your sins, calling on His name.'

Acts 22:16 By baptized (baptisai). First aorist middle (causative), not passive, Get thyself baptized (Robertson, Grammar, p. 808). Cf. 1Co 10:2. Submit yourself to baptism. So as to apolousai, Get washed off as in 1Co 6:11. It is possible, as in Act 2:38, to take these words as teaching baptismal remission or salvation by means of baptism, but to do so is in my opinion a complete subversion of Paul's vivid and picturesque language.

As in Rom 6:4-6 where baptism is the picture of death, burial and resurrection, so here baptism pictures the change that had already taken place when Paul surrendered to Jesus on the way (Act 22:10). Baptism here pictures the washing away of sins by the blood of Christ.

And the Word was God (kai theos ēn ho logos).

By exact and careful language John denied Sabellianism by not saying ho theos ēn ho logos. That would mean that all of God was expressed in ho logos and the terms would be interchangeable, each having the article. The subject is made plain by the article (ho logos) and the predicate without it (theos) just as in Joh4:24 pneuma ho theos can only mean “God is spirit,” not “spirit is God.”

So in 1Jo 4:16 *ho theos agapē estin* can only mean “God is love,” not “love is God” as a so-called Christian scientist would confusedly say. So in Joh 1:14 *ho Logos sarx egeneto*, “the Word became flesh,” not “the flesh became Word.”

Luther argues that here John disposes of Arianism also because the Logos was eternally God, fellowship of Father and Son, what Origen called the Eternal Generation of the Son (each necessary to the other). Thus in the Trinity we see personal fellowship on an equality.

Also on the internet, there are many web sites that provide commentaries, including those by brethren and those by denominationalists.

<http://www.biblestudytools.com/commentaries/the-fourfold-gospel/>

Also known as a "Harmony of the Four Gospels", this work by J. W. McGarvey and Philip Y. Pendleton is a complete chronology of the life of Christ, divided into titled sections and subdivisions, with comments injected in the text.

^a 69 Now ^b as ^d Simon Peter ^a was sitting {^d standing}
^a without ^b beneath in the court, there cometh {^a came}
unto him, ^c a certain ^b one of the maids of the high
priest; 67 and seeing Peter ^c as he sat in the light *of the*
fire, ^b warming himself, she looked {^c and looking}
stedfastly upon him, said, {^b saith, ^a saying,} Thou also
wast with Jesus the Galilaean. ^b the Nazarene, *even*
Jesus. ^c This man also was with him. ^a 70 But he denied
before them all, saying, I know not what thou sayest. ^b I
neither know, nor understand what thou sayest:
^c Woman, I know him not. ^d They said therefore unto
him, Art thou also *one* of his disciples? He denied, and
said, I am not. ^b and he went out into the porch; and
the cock crew

^a 71 And when he was gone out into the porch, ^c after a little while another saw him, and said, Thou also art *one* of them. But Peter said, Man, I am not. ^b 69 And ^a another ^b the maid saw him, and began again to say {^a saith} unto them that were there, ^b that stood by, This is *one* of them. ^a This man also was with Jesus of Nazareth. ^b 70 But {^a 72 And} again he denied ^b it. ^a with an oath, I know not the man. [Peter's second denial was of a quadruple nature. He denied to four different parties, but in such quick succession that the event is regarded as one.] 73 And after a little ^c after the space of about one hour another confidently affirmed, truth this man also was with him; for he is a Galilaean. 60 But Peter said, Man, I know not what thou sayest. ^b Again they that stood by a came and said to Peter, Of a truth thou also art one of them;

^b for thou art a Galilaean. ^a for thy speech maketh thee known. And immediately, while he yet spake, the cock crew. ^d 26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? ^b 70 But ^d 27 Peter therefore denied again: ^a 74 Then began he to curse and to swear, I know not the {^b this} a man. ^b of whom ye speak. 72 And straightway ^c immediately, while he yet spake, ^b the second time the cock crew.

[Exasperated by the repeated accusations, Peter loses his temper and begins to emphasize his denial by profanity. Desire to make good his denial is now supreme in his thoughts and the Lord whom he denies is all but forgotten.]

<http://www.biblestudytools.com/commentaries/>

Commentary on Acts of the Apostles by J. W. McGarvey 1829-1911, McGarvey was a very prolific writer. For more than 40 years articles flowed from his pen to such periodicals as the *Millennial Harbinger*, *American Christian Review*, and *Lard's Quarterly*. He produced commentaries on Matthew, Mark, Acts, the Gospels (in conjunction with P.Y. Pendleton), and six of the epistles. In his books McGarvey dealt with criticism against Jonah, the eldership, the authorship of Deuteronomy, Christian evidences, and other topics.

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Ferrell Jenkins pictures and blog

<http://ferrelljenkins.wordpress.com/>

Locating material on David (or anyone else, or any place). The search box on the blog is not the greatest in the world, but it can be helpful. Just put the word *David* in the search box. It is true that you may get a mention of some other person named David, but I think you will find it helpful. Also try *Saul, Elah, Kiriath* (as in Kiriath Jearim), *En Gedi, stronghold, Ziklag, Bethlehem, Jerusalem*, or any other person or place you are studying about

We certainly haven't covered every Bible character or place, but we have covered a lot in past four years.

Also take a look at the **Biblical Studies Info Page**. Look under *Scholarly*, then *Photos and Art*, for photo sources. I think every church should have the collection of photos from Bible Places. Good photos can be found at Holy Land Archives, and Bible Land Photographs. Also check the *Maps of Bible Lands* category. *Bible Atlas* is especially helpful in identifying the places associated with David (or any other Bible character).



First, regarding permission. You certainly have permission to use any of this material in Bible classes as long as the credit line is maintained. I am honored and delighted that you find the material helpful.

Kiriath-jearim's highest honor is in the association with the ark of the covenant. The Israelites took the ark from the tabernacle at Shiloh to the battle field at Ebenezer when they were fighting with the Philistines (1 Samuel 4). The ark was captured by the Philistines and taken to Ashdod, then to Gath, and finally to Ekron before they decided to get rid of it. The ark was returned to Beth-shemesh (1 Samuel 4-6). The men of Beth-shemesh sent messengers to the residents of Kiriath-jearim asking them to come and take the ark to their town. The ark was brought into the house of Abinadab on the hill. His son, Eleazar, was consecrated by the men of the city to keep the ark of the LORD. The ark remained there for many years until David had it brought to Jerusalem (1 Samuel 6:21-7:2; 2 Samuel 6).

Most of my study is now done on the internet or with Bible programs that I have purchased – e.g., PC Bible – but these can run \$1000's for the programs most of which you can get for free.

<http://ferrelljenkins.wordpress.com/>

Biblical Studies Info page

links to 100's of other sites with
Biblical information

Act 17:11 Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. (12) Many of them therefore believed, along with a number of prominent Greek women and men.

2Ti 2:15 Be diligent to present
yourself approved to God as a
workman who does not need to be
ashamed, handling accurately the
word of truth.

Act 22:16 'And now why do you delay? Arise, and be baptized, and wash away your sins, calling on His name.'