

Mining The Scriptures / Bible Software

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Note: There are a number of great software resources out on the market today, my experience is limited to Logos Bible Software, and I have been a user of this software for 30 years or so.

Logos Bible Software / www.logos.com

Software Can Be Used on... Desktop / Tablet / Smart Phone (integrated)

How To Use / Buy

- **For Free** / Logos offers great free software / can do much!
- **Purchase Aspects / Resources** (books) and **Features** (applications)
- **For Cheap** / There are \$50 to \$100 Versions with Resources
- **For Subscription** / New Subscription Models Available Beginning October 21, 2024 / Subscriptions tiers will include features, resources and AI capabilities
- **Free Resources Monthly** / Cheap Resources Monthly / <https://www.logos.com/free-book>

Bible Software Is Quite Powerful These Days!

- **Great for studying and taking notes** / notes can be seen on other devices as long as you are signed in on all devices.
- **Great for original language insights!** / Word usage, meaning, grammatical information / things that would be difficult to study without it.
- **Features that Impress and are Practical**
 - Bible Searching / *Very powerful searches are possible*
 - Bible Word Studies / Greek / Hebrew / English
 - Bible Passage Guides / Helps find info about a passage of study
 - Exegetical Guides / Original Language Discovery
 - Atlas Features / Interactive Atlas
 - Concordance and Bible Browser
 - AI Features / new and evolving / more info to come
 - Interactive Features
 - Psalm Explorer / *What Psalms have what aspects?*
 - Proverb Explorer /
 - Bible Outline Explorer / *find various outlines of your passage*





Factbook

Get super quick info on a topic, person, place, thing, historical topic or a verse or a word.

Dove

Animal

Birds that were considered ceremonially clean and usable for sacrifice, particularly by those who were too poor to afford a larger sacrificial animal. The dove is an emblem of purity and a symbol of the Holy Spirit.



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IMPORTANT PASSAGES

References of All Types To all passages

By Rank By Typ

Ro 8:32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Shared Figurative Language Assurance

1 Jn 4:9 In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him.

Shared Figurative Language Love Lexicons
God's Love

Jn 1:14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Shared Figurative Language Lexicons

Ro 5:8 but God shows his love for us in that while we were still



Passage Guide

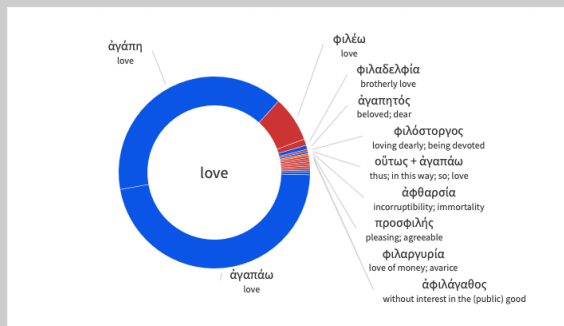
Get information on your passage of study /

- Commentaries
- Parallel passages
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Bible Word Study

Do amazing word studies in a fairly simple way.



Get information on Bible Words (Greek, Hebrew, English), word definitions, where it is used and much more.



Exegetical Guide

Study a passage and the Greek/Hebrew words of the passage!

▼ Rom 12:1

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· | [ESV NT RI](#)

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. | [ESV](#)

▼ οἰκτιρμῶν oiktirmōn

I appeal to you therefore, brothers, by the **mercies** of God, to present your bodies as a living sacrifice, holy...

οἰκτιρμός *oiktirmos* compassion; pity; mercy

noun, genitive, plural, masculine | [prepositional object](#)

Sense: **compassion** – a deep awareness of and sympathy for another's suffering.

CGEDNT compassion, mercy, pity

BDAG pity, mercy, compassion

ANLEX sympathy, mercy, pity

[More »](#)

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▼ θυσίαν thysian

...he mercies of God, to present your bodies **as a living sacrifice**, holy and acceptable to God, which is your spiritual wo...

θυσία *thysia* sacrifice

noun, accusative, singular, feminine | [double accusative](#)

Sense: **offering** – something presented (to a deity) for acceptance or rejection; often referring to sacrifices.



Layouts...

Design and Save Different Layouts for Different Purposes!

The screenshot displays three different layouts for the Bible passage 2 Corinthians 4:2. The left layout shows the Greek text and English translation. The middle layout shows the Greek text with commentary. The right layout shows the Greek text with a list of important passages and words.

Layout 1 (Left): Shows the Greek text and English translation. The English translation is: "mercy of God, we do not lose heart. ² But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God. ³ And even if our gospel is veiled, it is veiled to those who are perishing. ⁴ In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. ⁵ For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. ⁶ For God, who said, 'Let light shine out of darkness,' has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Layout 2 (Middle): Shows the Greek text with commentary. The commentary is: "2 To this thought of refusing to grow disheartened Paul will return presently (v. 16). Now he expands his brief self-defense of 2:17. Evidently he had been accused of deceitful behavior (cf. 7:2; 12:16). This he emphatically rejects. The openness marking the new covenant had always been reflected in his conduct. His tactics had never been secretive or deceptive, nor had he ever dishonestly manipulated the message of God entrusted to him. His not insisting on Gentile compliance with the Mosaic law had probably given rise to the charge that he willfully adulterated the gospel (cf. 2:17). In any self-defense, self commendation must play some part. But Paul's self commendation was distinctive. He commended himself, not by self-vindication at every point, but simply by the open declaration of the truth (in particular, the gospel and its implications). His appeal was not directed to a partisan spirit or the prejudices of men but 'to every man's conscience.' His self commendation was undertaken with God as onlooker. 3, 4 Paul's gospel, some had claimed, was designed only for a spiritually minded elite. What he said was obscure, just as what he did was underhanded (v. 2). For the sake of argument, Paul concedes his critics' point. Even if his gospel is veiled in the case of some people, it is not his doing, because he sets forth the truth plainly (v. 2). The veiling, where it exists (cf. 3:14, 15), comes from the unbelief of 'those who are perishing' (cf. 1 Cor 1:18; 2 Cor 2:15), whose minds have been blinded by the god of 'the present evil age' (Gal 1:4), who wishes to prevent them from seeing the gospel-light that focuses on Christ's glory as the image of God. 'The god of this age' refers, of course, not to God the Father, but to Satan regarded as 'the prince of this world' (John 12:31) or as the one whom this age has made its god. If dualism is found in Paul, it is an ethical and temporal dualism, not a material or metaphysical one. Satan is not the god of 'the age to come.' When Paul calls Christ 'the image of God,' he is asserting that Christ is the visible and perfect representation of the invisible God (Col 1:15; cf. John 1:18); the precise expression of the unseen God. When used of the relation of Christ to God, *eikōn* (image) implies both personality and distinctiveness. 5 Though Paul might have been forced to commend himself to every man's conscience (v. 2; cf. 1:12; 6:4), he never advertised or preached himself. The essence of his gospel was the proclamation of 'Jesus Christ as Lord' (Rom 10:9; 1 Cor 12:3; Col 2:6, NIV), a message faithfully delivered by him and eagerly embraced by the Corinthians (1:18-22). Paul saw himself

Layout 3 (Right): Shows the Greek text with a list of important passages and words. The list includes: "Parallel Passages in the Pauline Letters", "2: Gospel Proclamation", "10: Summary of the Gospel", "IMPORTANT PASSAGES", and "IMPORTANT WORDS".

INCOMING / LOGOS AI Capabilities

Summarize Any Article or Chapter of a Book

Genesis 12:1–3; 22:16–18

The Covenant with Abraham

T. DESMOND ALEXANDER

The origins of messianic thinking in the OT may be traced back to the book of Genesis, even though the text makes no direct reference to the Messiah or “Anointed One” (Hb. *māšîaḥ*), and the only reference to anointing involves a stone pillar (Gn 31:13).¹ While the vocabulary normally associated with the concept of a messiah is absent from Genesis, the idea of a future, unique King, who will bring God’s blessing to other people, emerges from the plot of the entire book. This idea rests not on a few isolated verses, scattered here and there, but on the central plot that binds together the diverse episodes comprising Genesis. Different elements contribute to this plot, creating an expectation that God will bring to fulfillment His redemptive plan through a royal descendant of Abraham. The divine speeches recorded

The text discusses the concept of messianic thinking in the Old Testament, particularly focusing on the Covenant with Abraham as depicted in Genesis 12:1–3 and 22:16–18. It highlights how the idea of a future unique King who will bring God’s blessing to people emerges from the plot of the book of Genesis. The text emphasizes the significance of divine speeches in shaping the messianic reading of Genesis, with a focus on the promises and oaths made to Abraham. It traces the lineage from Adam to Jacob, highlighting key figures like Noah, Joseph, and Judah, and their roles in the fulfillment of divine promises. The text also discusses the association of blessing with a single descendant of Abraham, leading to the expectation of a future Davidic King who will bring blessings to all nations. The narrative progression from Abraham’s initial call to the divine oath on Mount Moriah is explored, showing how Abraham’s obedience played a crucial role in the fulfillment of the promises. The text concludes by connecting the fulfillment of these promises to Jesus Christ, as highlighted in the New Testament by figures like Peter and Paul, who saw Jesus as the ultimate fulfillment of the messianic expectations set forth in the Covenant with Abraham.

** Smart Search and Synopsis / Search Your Library for a Summary of a Topic or Idea

Question Asked / What are the bible passages that talk about God hiding people under his wings

✦ Synopsis New



Several Bible passages refer to God hiding people under His wings or in other protective ways. The Psalms contain multiple references to this concept, including "hide me in the shadow of your wings" ([Psalm 17:8](#)) and describing God’s people as dwelling in His "secret place" ([Psalm 91:1](#)) ¹ ². This imagery is often interpreted as divine protection, with God’s people being "hidden ones" ([Psalm 83:3](#)) ². The idea of God as a refuge and fortress is also expressed, particularly in [Psalm 91](#), where the psalmist speaks of dwelling "in the secret place of the Most High" and abiding "under the shadow of the Almighty" ³. These metaphors emphasize the safety and security found in close relationship with God, with some interpreting the "shadow of wings" as an allusion to a bird protecting its young ² ³. It’s important to note that while God offers protection, He is not described as hiding His will from people, but rather as being willing to guide and instruct them ([Psalm 32:8](#)) ⁴.

- ¹ A. Colin Day, *Collins Thesaurus of the Bible* (Bellingham, WA: Logos Bible Software, 2009).
- ² Leland Ryken et al., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 382.
- ³ William Jones, "Psalm 88–109," in *Psalms 88–150*, vol. 2 of *The Preacher’s Complete Homiletic Commentary* (London; Toronto; New York: Funk & Wagnalls Company, 1892), 49–50.
- ⁴ Adrian Rogers, "A Blueprint for Success," in *Adrian Rogers Sermon Archive* (Signal Hill, CA: Rogers Family Trust, 2017), Ac 9:1–6.

This synopsis is generated by AI from the results below. Check it for accuracy. ✦

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