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Is john 3 16 in the old testament

This illustration of many of the scriptures describes the glorious gospel grace clearly and simply. He says that Christ died a death of sacrifice on the cross, to pay the price for our sins and break His power in our lives. He said that Jesus was sent, as an expression of God's indiscribable love for us, Because God loved the world that He gave his only Son, that whosoever believeth in him shall not perish but have eternal life. This amazing truth was told to Nicodemus by Jesus, as he unwinded the celestial truths to this Synagogue director. He explains the kingdom of heaven was only open to those born of the Spirit, who looked at faith in Christ - the family-Redeeming. He explained that when Moses raised a brass serpent on a pole in the wilderness. Healed of all those who believed, being a kind man - the Son of Man, who might arise, as the sacrifice for sin ... and as many as believe in him would be healed.. declare just and live eternally. God hates sin, and God hates this evil, corrupted, Satanic worldsystem, which blindness perishes in the glorious gospel and leads many more to a lost eternity. But sin must be punished because God is righteous, and the salaries of sin are death. Every member of the human race is a sin that falls short of godly glory, so all are worthy of death - eternal separation from God. It was God who reasoned that the only way the death sentence could reverse was if a perfect, sinful Man was willing to pay the price for sin. But no man was good enough for all men to be sinning. And thus, in love for us, God gave his only Son, as the sacrifice for sin and punishment that we deserve, so that all who believe in Him will not perish but perish but have eternal life. All the strength of God's wrath should be poured out upon a sinless member of the human race, if the price of sin was paid, and God determined before the foundation of the world, that the eternal Son of God would be come the sinner of Man. He would be born of his own creation and would be willing to sin the world through the death of his substitution. He came out of love for his creation that God gave his only Son... from love for humanity to fall, who is made in his image ... but what sins against the Creator of their Gods, resulting in an unbridable gulf to be erected between man and his maker. But in his goodness, grace, mercy and love he gave his beloved Son to live a perfect life and to die a death of sacrifice - so that all who believe in him will not be condemned but live eternally. Animity of God's sacrifice love should never be underestimated. The whole world was sentenced to divine judgment because of the man of sin. But God who knows the end from the beginning, predetermined in eternity than for his fallen race, when he gives a surrogate for sin - a Man, who would pay the price of sin and receive punishment you deserve.. thus WHOSO BELIEVETH IN Him would not perish but hath eternal life. God loves sin and a passion, but cannot look at sin, and to his infinite love and grace, the purpose of preserving race falls it by providing a replacement for the sins - a bandage-redeeming - a perfect member of the human race, to take the full force of God's righteous punishment on their behalf. And the most inspiring demonstration of God's love toward us all is that while we were sinful again, Christ died for us. God gave his one and his only Son, to die on the cross and take the punishment we deserve that all those who believe in Him shall not perish but shall have eternal life. Forgiveness of sins, eternal life and the gates of heaven itself are open wide for anyone who believes in the Lord Jesus Christ to deliver them. There is no need for even one member of the human race to perish, for God's invitation for salvation is open to all. The only condition to receive his free gift of salvation is to believe on the Lord Jesus Christ - and you will be saved. The eternal Son of God laid aside his glory and was born in the race of man to fall, to die upon Kalva for your sins and for me. If you should travel to the larger reach of the universe, or back to the beginning of time, there you will find love... because God is love.... The most precious thing in the universe is to know the reality of loving Him – by faith. Thank you Lord for sending Jesus to death for our sins. Thanks because of her unprecedented pay penalties totally for my sins and the power of my sins in my life has broken through her. Thank you for the sacrifice of Christ revealing your immense love for humanity - and for me. I just want to give you thanks and praise for this gift free of savior, which is open to anyone coming, in the name of Jesus I pray, AMEN. Bible strawberry 3:16 redirects here. For other uses, see 316 (disambiguation). John 3:16 ← 3:153:17 → John 3:16 in the print edition of the King James VersionBooksel of John in the New Testament) is one of the most widely cited Bible crafts and is named the most popular Bible craft. [1] He also called the Gospel in a Nutshell, because it is considered a central summary of traditional Christianity:[1] For God was so loved the world, that he gave his only Son, that whosoever believeth in him should not perish, but has eternal life. (King James Bible Version) Biblical context Jesus speaks to Nicodemus, shown by William Hole in Exodus 4:22, Israel as someone to call my first son by God using the singular lifestyle. In John, the focus changes to the person in Jesus as representative of this title. The vest is part of the New The third narrative of the Jews. (v.1) After speaking of the necessity of a man being born before he could see the kingdom of God, (v. 3) Jesus spoke of celestial things (v. 11–13) and saved (v. 14–17) and the condemnation (v. 18–19) of those who do not believe in Jesus. 14 And as Moses raised up the serpent in the wilderness, thus shall the Son of man arise: 15 Whoso believeth in him should not perish, but hath eternal life. (John 3:14–15) Note that weight 15 is almost identical to the letter part of John 3:16. A representative sample's translation of Bible translation of Bible translation of Bible translation of Bible translation at raditional ranking). [2] [3] Centuries & amp; amp; Features of different Translation John 3: 16 C1, Greek Original Greek Koine Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ἄστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ ἔχῃ ζωὴν αἰώνιον. Hoútōs gar ēgápēsen kósmon, hốste tunon monogenê édōken, hína bean ho pisteúōn eisno dilexit mundum, ut ut sulium sum inigenitum color: utomnis well credit in eum, not peeat, cedar habeat vitam æternam. C14, Wycliffe's Average English Bible Life For God was crazy for be world that he 3af his greatest son bat bat bileueb hip man in him not aware of raised euerlastyngenj. C16, the Protestant Tindale Bible for God is so loved the world by he has to avenge his only son that no one understands of him should be perisseved: but should have eternal life. C16, Roman Catholic Douay-Rheims Bible (1899 American Edition) For God was so loved the world, as given to his only Son; that whoso believeth in him may not perish, but may have eternal life. C17, replaced Latin as a standard King James Version (1769 Oxford Edition) for God loved the world, which he gave his only Son, that whosoever believeth in him should not perish, but have eternal life. C19, the common modern version of reviewing the version for God was if the love of the world, that he gave his only Son, that whosoever believes in him should not perish, but eternal life. C20, the formal equivalence of New American King Bible for God loves the world to give his only Son, that all who believe in him may die but have eternal life. C20, in-between approaches, best seller new international version for God so loved the world that he gave his only son and his only Son, that whosoever believeth in him shall not perish but have eternal life. C21, the equivalence of formal English Standard version (changed from RSV) to God loved the world, that he gave His only Son, that whosoever believes in him should not perish but have eternal life. C21, the message paraphrase is how much God loved the world: He gave his Son, one and only His Son. Therefore, nobody needs to be destroyed, by believing in it, anyone can have a whole and lasting life. C21, the best International Equivalence Bible for God loves the world this way: He has given his one and only His Son, so that all who believe in him will not perish but have eternal life. C22, The literal Young translation of literal Translation to God was so much loved the world, that His Son -- his only son who was given, that every man who believes in him may not perish, but may be age-old. (See also translation of modern English Bible English.) The sense and syntax of recent scholarship translation has struggled most with the Greek advertising οὕτως (auto) that has traditionally been simply translated as so as in so love into the KJV. Theologians Gundry and Howell [4] believe that the sense and syntax of the Greek Οὕτως... ἄστε it seems that the author of the Gospel of John embalmed both (a) the degree God loved the world as well as the way God chose to express this love---not send his only son. Gundry and Howell write that the term Οὕτως most often refers to how something is done (see BDAG 741-42 s.v. οὕτω/οὕτως). However, they add that the clause ὥστε that follows Οὕτως involves the indication -- which means that it insists a real but usually unexpected outcome. They concluded that the essence and syntax of the Greek construction here focuses on the nature of God's love, addressing its fashion, intensity, and measurement. The greatness of God's gift is to be eased, accordingly, he eases the greatness of God's gift. Other scholars agree with this assessment. 'So' (auto) is an adversary of degrees pointing the finger toward the clause that follows and here serves to express the idea of infinity, an unlimited love, which is completely adequate. [5] The Greek construction ... highlight the intensity of love. [6] This understanding of the intent of the original Greek is reflected in various intellectually with translation like these: For God loved the world so much that he gave his only Son. (Schnackenburg Va) [7] Yea, God dearly loved the world that he gave the Only Son. (Brown) [8] And God loved the world so much that he gave his only Son. (NEB) God loved the people of this world so much that he gave the Son. (Beasley-Murray) [9] Based on the analysis of the original Greek parallelistic structure in John 3:14–17, Laundry and Howell provide this English translation showing the graphene structure of the contrast: PARALLELISTIC STRUCTURE JOHN 3:14-17 MAIN KLAUSES (INDENTED)[4] And as Moses lifted the snake into the wilderness, in this way must the Son of man arise that all believers could have in him eternal life, for in this manner did God love the world; and thus God gave the only Son that all men should believe in him would not perish; but there can be eternal life, for God sent the Son into the world that he might judge the world; but that the world might be saved through him. Interpreting various different translations on whether this is a direct quote from Jesus or a gospel narrator comment. For example, the Good News Bible finishes the quotation marks after 13 locks after having a score of 'the quotation of the 2007 book Of Which is John 3:16 the Gospel? [11] Culture A protester impersonating Green people from it's Always Sunny in Philadelphia holds John 3:16 signing of the Rally to Restore Sanity and/or Fear (2010). Cultural references in this 2016 entrance are manifold. Some people (like the Rainbow Mans) showed the reference to big letters of sportsmanship events, seeking the attention of fellow fans, the staff controlled the venue's video screen and, if the game aired, the television audience. [12] Essex-winning American football player Tim Tebow printed this reference (among other Bible verses) on his black eyes, notably during the 2009 BCS championship. [13] Exactly three years later on January 8, 2012, was the game that would become known as the game 3: 16, where Tebow threw for 316 yards in an upset playof against the Pittsburghel Steelers; a game in which the measurements of 3, 16 and 31.6 were also noted, John 3 16 became Google's top search in the United States. [14][15] Professional Stone Liter Cold Steve Steve's catchphrase (Austin 3:16) originally as a reference to Jan 3:16. Computer scientist Donald Knuth is the author of 3:16 Illuminated Bible texts, in which he examines the Bible by analysis of chapter 3, verses 16 in each book. Each verse is accompanied by a rendering of calligraphic art, which contributes by clugraph groups under the leadership of Hermann Zapf. 3:16 Was chosen because of this key passage from Jan. Images [16] Image John 3:16 in various language festival in Brahui. In the Koptic Javanese script in Javanese, write to the Arabic script (Pegon variant). In the ancient Slavonic Language Church of Georgian Sanskrit translation Grantha script from a Sanskrit Bible published in 1863 Jan 3:16 on various Jo 3:16 translations printed on the bottom cold in a paper cup In-N-August. Sugar packet and Bible entrance from John 3:16 John 3:16 among Bible ships Bible ships and Bible ships from John 3:16 to Antigua Tattoo and John 3:16. See also 1 John 3:16 Conversion of The Modern Christianity translation of English Monogenes Only Son of John Cougar, John Deere, John 3:16, sung by Keith Urban Reference[^] a Kron, Lillian (January 8, 2008). Max Lucado Launches John 3:16 Movement. The Christian Post. Archived from the original on 2012-07-30. Retrieved 2018-05-27.CS1 main: unified url (link) ^ multiple Greek and English versions of English. knowing-Jesus.com. Retrieved 2020-04-17. ^ a bundry, Robert H. and Russell W. Howell. The Essence and Syntax of John 3:14–17 and Special References of Use in Οὕτως ... ὥστε John (Evangelical Comments on the Bible 4; Grand Swift: Eerdmans, n.d.) 98. ^ D.A. Carson, Gospel according to John (Leicester: Inter-Varsity/Grand Rapids: Eerdmans, 1991) 204. A Rudolph Schnackenburg, Gospel According to St John (i-xii) (AB Garden City: Doubleday, 1966) 129. George R. Beasley-Murray, John (WBC 36; Waco: Word, 1987) 44. U 12-17). Good Bible news online version. Biblija.net. Retrieved 2014-05-20. A David Pawson, Is John 3:16 the Gospel? (2007), ISBN 978-1-901949-55-1 What is John 3:16 trending again thanks to Timbow. CBS sports. January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original on 2012-01-21. ^ 316 Tim Tebow's Passing Yards Evokes Biblical Number, Time, January 9, 2012. Archived from the original origi decided to use:... since John 3:16 is perhaps the most popular vesgetarian of all. External links Common contains media related to John 3:16 in NIV Translation, Biblica Recovering from the » Book of the Testament of the Gospel of the Testament Matthew Luke John Acts of Roman Apostles 1 Corinthians · 2 Evangelist, Domenichino Johannine Literature Gospel Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel Gospel First Second Third Event of the Authority Beloved Disciple Evangelist, Domenichino Johannine Literature Gospel Gospel First Second Third Event of the Authority Beloved Disciple Evangelist, Domenichino Johannine Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist, Domenichino Johannine Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event of the Authority Beloved Disciple Evangelist Patmos Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related to Literature Gospel First Second Third Event Only 1998 Presbyter Related Third Event Only 1998 Presbyter Rel Often referred to as First John and write 1 John or I, is the first of the Johannine epistles of the New Testament, and the fourth of the Catholic epistles in their work Johannine. The author of Epistle in John Evangelis's first term, most scholars believe is not the same as John the Apostle. Most scholars believe the three Johannine Epistles have the same author, but there is no consensus if this was the author of the Gospel of John as well. Also this was probably written in Ephesus between 95 and 110 AD.[1] The Author advised Christians about how to discern true teachers: by their ethics, the proclamations of Jesus in the religion, and their dislike. [1] The original text was written in Greek Koine. The spice is divided into five chapters. The main theme content of the epistle to love and thank God. [2] [3] The author describes various tests by which readers can bear whether their communion with God is genuine, and teaches that the evidence of spiritual regeneration is a life of active righteousness. [4] He is also distinguished between the world (which is full of evil and under the dominion of Satan) and the children of God (which are set apart from the world). [5] The spice style is not written in the same shape as the other biblical epistile, as it lacks an epistolary opening or conclusion. [6] The spice is written in a simple style, without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms, [6] and is made frequent use of asyndeton, where related thoughts are placed next to another without synthetic blossoms. slowly advanced sequence of This is similar to the parallel structure of Hebrew poets, in which the second rinse of a couple often carries the same meaning as the first, although in also the frequent recarnation of previously unanticipated ideas serves also to add what has already been said. [8] In summary, the spice can tell the exhibition of a paraetical style that is marked by personal calling, contrast of right and evil, true and false, and an occasional rhetoric guestion. [6] Some scholars proposed the idea that the spice is really John's comment on a selection of traditional parallel bride. While this theory, first proposed by Ernst von Dobschütz and Rudolf Bultmann, is not universally accepted, Amos Wilder writes that, It is at least clear that there are considerable and sometimes continuous elements of the author both with respect to poetic structures and syntax usage. [9] Principal authority article: The authority of the Johannine epistle work is traditionally made to be composed by John the Evangelist, in Ephesus, [10] when the writer was in advanced age. The content of the epistle, tongue, and designal style are similar to the Gospel of John, 2 John, and 3 Jan. [1] So at the end of the 19th century, Ernest DeWitt Burton wrote that there might be no reasonable doubt that 1 John and the gospel were written by the same author., critical scholars such as Heinrich Julius Holtzmann and C. H. Dodd identify the gospel of Jan as works of different authors. Certain linguistic features of the two texts support this view. For example, 1 John often uses a demonstrative pronoun at the beginning of a sentence, then a particle or congestion, followed by a demonstrative explanation or definition at the end of the phrase—a stylistical technique that is not used in the gospel. [6] The author of the epistle also uses the conditional phrase of a variety of urethratic figures that are unknown to the gospel. This indicates, in smaller features, linguistic features are changing over time. [12] Today, after the work of J. Louis Martyn and Raymond Brown, the majority of scholars believe that John were written by different members of the same community: Johannine Community. [13] Most scholars conclude that John the Apostle wrote none of these works. [14] [15] The Purpose of the Fourth Gospel is to address itself to the challenges possessed by Judaism and others outside Johannine circle who rejected the community's vision of Jesus as pretext children, Sent by the Father. New Jerome Biblical Comments suggest that the three epistils Johannine described the fracture in the Johannine community himself.[16] The author wrote the letter so that the joy of his hearing would be full (1:4); those do not practice sin (2:1); that they might not be deceived by false teachers (2:26); and thy heart which believeth in the name of the Son of God ... can continue to know that you have eternal life (5:13). There are two main approaches to understanding the overall purpose of the letter, test of life (popularized by Robert Law) and test of thank God (popularized by John Mitchell and Zane Hodges). While the gospel of John was written for mocking (John 20:31), this epistle was written to those who had already believed (5:13). [17] Ernest DeWitT Burton found it likely that his audience was largely kind rather than Jewish, since he has some summons of Old Testament or distinctly Jewish form of expression. [10] Survival manuscript early on the same page of Codex Alexandrinus (AD 400-40). 1 John 4:11-12, 14-17 in Papyrus 9 (P. Oxy. 402; 3rd centuries) The earliest versions of the spice had been lost; some of the earliest survival manuscripts include: Codex Vaticanus (AD 300-325) Sinaiticus Code (330–360) Code Alexandrinus (400–440) Code Ephramie Rescriptus (c. 450; fragmented) Papyrus 74 (7th century; fragments) Muratorian fragments, dated to AD 170, citing chapter 1, 1-3 in a dispute over the Gospel of John. [18] Papyrus 9, dated from the 3th century, he survived parts of the Greek manuscript have different words for some optics. Further information: The first texture variants Also in John Prologue Verse 1-4 in the first chapter constitutes a prologue or introduction regarding the Incarnate Word. [20] Like Prologue to the Gospel manifests. but with a significant difference, of the gospel refers to the existence of the ancient Greek: λόγος, lógos, lógos, word before creation, whereas the point is that the word existed before the incarnation.[21] Johannine Comma Codex Montfortianus (1520) pages 434 recto and 1 Jan 5 Comma Johanneum. Main article: Comma Johanneum a Trinitarian glos (marginal note) known as the Johannine Vma, added in translation of the spice in the 4th century, [22] was interposed (added to the main text) from 1 Jan 5:7-8 over the course of their Age Average. [22] Although no Greek manuscript before the 15th century includes the passage, Erasmus added it in later editions of its edition of the New Testament, beginning in 1522. [23] The Bible is translated from his edition to integrate the passage, including the King James Version (1611), which rendered it as follows (in 7 Therefore, there are three who bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. 8And there are three who bear record of the earth, the Spirit, and the water, and the blood, and these three agree in one. Translations have been made since the addition of supporting the doctrine of trinitarianism, it was being introduced into the Protestant and Catholic debate on this subject in the early modern period. Final weight of little children, keep yourselves from idols. Begs. [25] The plumbing suggests that here, as at the end [John] the Gospel [26] and the Second Epistle, [27] 'Amen' is the addition of a copy. [21] The Textus Receptus version includes Άμήν, Amen, at the end but critical editions don't. [28] Behold, if the world hateth you John the Apostle John the Benchmarks of Evangelists^ a crirs, Stephen L., Understanding the Bible (Palo Alto: Mayfield, 1985) 1 John, p. 355–356^ Wilder, p. 214 ^ Barbour, p. 346^ Barbour, p. 348^ a Burton, Ernest DetWit (1896). The Epistles of John. The biblical world. 7 (5): 366–369. JSTOR 3140373. D 1957). Introduction to the First, Second, and Third Epistle of John. In Harmon, Nolan (ed.). The structure of the First Spice in Saint John. The biblical world. 9 (5): 341–348. JSTOR 3140289. A Barbour, p. 342. Wilder, p. 212^ A Burton, p. 367^ Burton, p. 366 ^ Dodd, C. H. (1 April 1937). The first letter of John and the Fourth Gospel. Bulletin at the John Rylands Library. 21 (1): 129–156. doi:10.7227/bjrl.21.1.5. ^ Brown, Raymond (1979). The Beloved Discipleship Community. Mahwah, NJ: Press Pauli La. ISBN 0809121743. 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ISBN 978-0-19-880683-7. 1 John 5:7–8: King James Version 1 John 5:21: New King James Version (NKJV) 1 John 21:25^2 John 1:13^1 John 5:5 2 The Greek New Testament: SBL Edition (2010) by the Society of Literature Library and Logos Bibliography Software Robert Dabney, The Doctrinal Readings in the New Testament Greek, 1894: p. 32.32. This article incorporates text from a publication now in the public domain: Easton, Matthew George (1897). John, the First Epistle in. Easton's Bible Dictionary (New and revised help.). T. Nelson and Son. External Link Wikisource contains original texts related to: First Spice In John Public Domain Audiobook in LibriVox various English and Parallel Latin Vulgate Online versions of GospelHall.org (ESV, KJV, Darby, American Standard Version, Bible in Basic English) Bible Version of Bible Gateway (NKJV, NIV, NRSV etc.) Also First Spice John General preceding by Second Peter New TestamentBooks in the Bible succeeds PaSecond John Retrieved from

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