

Berean Dashboard

THE COMPLETE MANUAL

*“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.”*

ACTS 17:11

Version 60 · October 2026

berean-dashboard.pages.dev

Ed Smith · Smith For Christ

The Complete Manual, web edition — generated from the same source as the PDF edition: same words, same order, same figures — web and PDF reissued together at v60.

★ What changed in v60

Examine · Lampstand on the phone, and the verse sits closer — 8 October 2026. This is the newest entry of the [change log](#), carried here word for word so the manual opens on what is new. The sections that follow describe the whole.

On a phone, Examine opens. Going to */examine* on a phone used to stop at a card that said where Examine is on a phone and asked for one more tap. Now it walks that door for you: the verse sheet opens on the same verse. The card still greets a tablet held upright, where turning it is the answer.

Lampstand on the phone. The verse sheet’s header carries the name, *Examine · Lampstand*, with Gabe’s lamp before it. Two tabs join the row after *Helps: Teachers*, the same lessons from Ed’s list the laptop shows, played in the privacy-enhanced player on a tap, with every other teacher on the list as a search for him on the chapter; and **Elsewhere**, the verse on Gabe’s sites in the same three groups. Under the verse the first five cross references are chips, with *all* and the count. *Notes* opens with *Look for yourself first — then ask*, and Gabe’s art follows the note under Psalm 119:105. And **Ask the Partner** sits at the thumb

beside *Hear the Greek*, on every tab but *Ask* itself. A link out on a phone leaves in the same tab with your place saved, as the Guzik link always has.

The verse sits closer. In *Examine* the space between the lines of the verse was generous enough to read as gaps; it is tighter now (1.24 in place of 1.38), and the dotted gold rule under every word you can tap is a clearer gold and sits a hair below the letters, so the closer lines do not crowd it. The Greek on the phone's verse sheet and the verse text there are closer too.

And the phone's top bar fits. On a long reference — *Revelation 17:1* — the bar ran past the edge of the glass: the version chip shrank to a letter and the *Examine* button lost its last one. The reference now wraps, and the version and the *Examine* door keep their width.

What was proved and what was not. The Lampstand suite grows to sixty-nine checks, eleven of them the phone: the two tabs painted through the laptop's own functions rather than a copy, the player built on a tap, every link out through the one handler, *Enduring Word* hidden for a reader who declined it, the lamp reused rather than inlined twice, and the door from */examine* that fetches nothing first. A hundred and seventy suites, and the touch and overflow gates on the phone, the tablet and the laptop. The first-visit ceiling was raised from 480 to 488 KB for this, on purpose and in writing. What I have not done is watch it on Ed's own phone; the rig's phone is a browser told it is one.

1 What the Berean Dashboard is

The Berean Dashboard is a free Bible study workbench that runs in a web browser. It puts up to three English translations and the Hebrew or Greek original side by side, lets you mark the text in color, gives you a notebook organised the way inductive study actually works, and reads any of it aloud in your device's own voice. It is at **berean-dashboard.pages.dev**. There is nothing to install, nothing to buy, and no account to create.

That is the short version. The longer version is that most Bible websites are reference tools. You go there, you look something up, you leave. Blue Letter Bible is superb at that and I use it. But looking things up is not studying. Studying is what happens when you sit with a passage, notice what it repeats, ask what it meant to the people who first heard it, and then write down what has to change in you. That work needs a workbench, not a lookup counter.

So the positioning is simple, and I say it the same way every time: **Blue Letter Bible is where you look things up. Berean is where you do the work.** Every decision in this app follows from that sentence.

The one-paragraph version, if someone asks you what it does

The Berean Dashboard is a free, install-nothing Bible study workbench that puts up to three translations beside the Hebrew or Greek, turns every verse number and every original-language word into a doorway to a dictionary and a commentary, lets you mark the text in colors that mean whatever you decide they mean, and gives you an Observation-Interpretation-Application notebook that saves itself as you type, listens when you would rather talk, and reads your own notes back to you when reading them is the hard part.

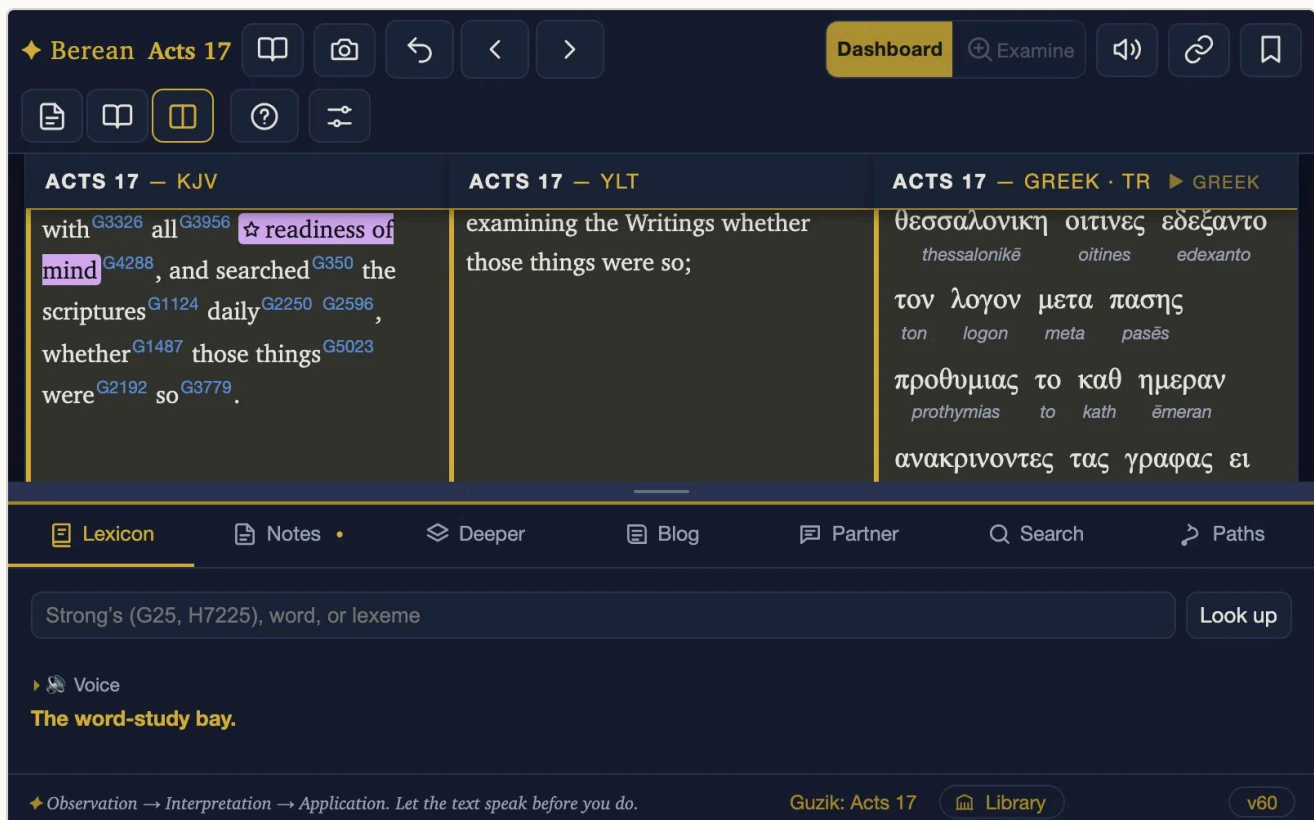


Figure 1. The whole study view at a glance. Acts 17 in the King James and Young's Literal, with the Greek Textus Receptus beside them, verse 11 focused and marked, and the side panel open. The parts are explained in section 4.

Nine things are worth naming on that first screen, and each of them gets its own section later:

- 1 The top bar** Everything to do with getting to a passage and doing something with the whole chapter.
- 2 A column head** Which translation this column is showing. You choose the columns yourself.
- 3 The focused verse** The verse everything else keys off: the commentary, the listening, the marking.

4	A verse number	Not decoration. Click it to focus that verse and open the Deeper tab at the same verse.
5	A Strong's number	Where the translation carries tagging. Click it for the dictionary entry.
6	The Originals column	Hebrew or Greek, with transliteration under each word and a speaker to hear it.
7	The side panel tabs	Lexicon, Notes, Deeper, Blog, Partner, Search. A dot on Notes means this chapter has some.
8	The footer	The method, in one line, plus links to the sources and the three companion PDFs.
9	The version chip	Tap it for the About panel: which version you are on, what changed, and an update button.

2 Why I built it

I built this for my family — so that we would search the Scriptures diligently, daily, together — and then for every brother and sister in Christ who wants the same thing.

A family does not all read the same way. Some of us can sit with a page for hours. For some of us the two things that stand between us and deep study are not spiritual and are not intellectual. They are mechanical. **Typing a question is hard. Reading a paragraph back is hard.** Neither has anything to do with how much a person loves the Word. And every Bible study tool I could find assumed both of those were free.

So the microphone is not a novelty feature bolted on late. It is load-bearing. You can dictate your notes instead of typing them. You can ask the Study Partner a question out loud. You can turn on conversation mode and never touch the keyboard at all. And you can have the app read your own notes back to you, which turns out to be the half nobody builds — everyone will read you the Bible, nobody will read you your own notebook.

I keep one rule above the others when I decide what to build next: *if it cannot be used by voice, it is not usable by all of us, and that outranks every feature idea.* If a shiny new capability makes the app harder to use by voice, it does not go in.

The three things this app refuses to do

It will not think for you. The Study Partner answers like a good teacher — usually with a question back at you. Scripture stays the authority; the app is a study partner, not an oracle.

It will not hold your notes hostage. Your work lives on your device, and you can pull all of it out as Markdown, Word, or a printed sheet at any time.

It will not charge you. Not now, not later. It costs me a few dollars a month to run and that is where it stays.

The second reason is method. Inductive study has three movements — Observation, Interpretation, Application — and the discipline is in doing them in order and not skipping the first one. Most note-taking tools give you a blank box. A blank box quietly invites you to jump straight to what it means to me. This app gives you three boxes in order, with the questions for each one sitting right there when you want them, so the method is built into the furniture rather than into your willpower.

The third reason is ownership. There is no account, no server copy of your work, and no analytics watching you study. That is a design decision with a real trade-off, and I explain the trade-off honestly in section 11 rather than hiding it.

The footer of the app carries the whole thesis in ten words: **Observation to Interpretation to Application. Let the text speak before you do.**

3 Your first five minutes

Open **berean-dashboard.pages.dev** in any modern browser. On a phone or tablet you can add it to your home screen and it will run like an app. I use Chrome on an iPad; if you want the home-screen install specifically on an iPhone or iPad, that still has to be done from Safari, because Apple only allows it there.

On a phone the app arrives in a different shape — one version of the text on screen, a strip of tabs along the bottom, and every other version one tap away. That is *pocket mode*, new in v37, and section 5.6 walks through it. Everything in this manual still applies on a phone; the controls are simply reached by tapping the verse number, the version chip or the gear instead of looking to the right.

The first time you arrive you get the welcome card. It is the same card the ? button brings back at any time, so you do not have to memorise it now.

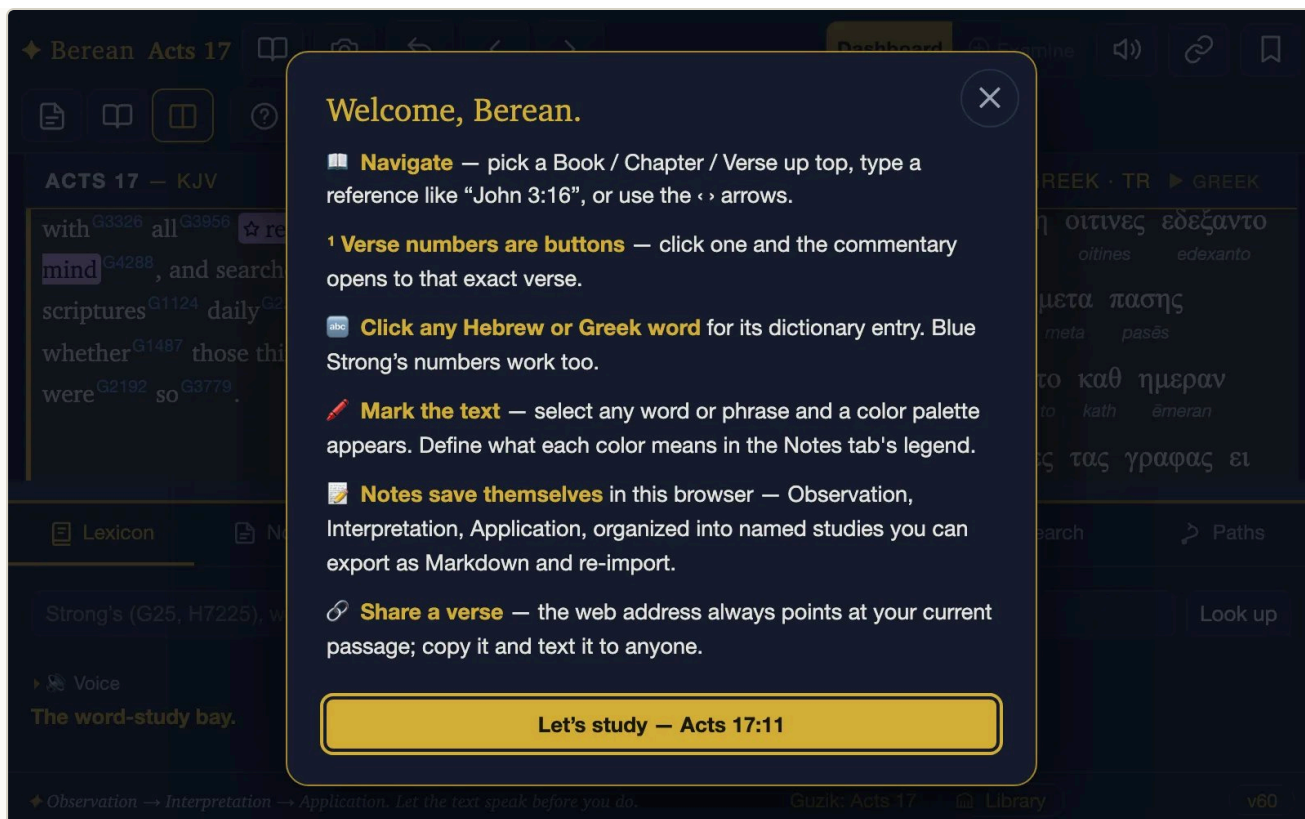


Figure 2. The welcome card. Press ? in the top bar to see it again whenever you want. The gold button dismisses it, and so does the X in its corner, the Escape key, or a tap outside it (v39); the button names the passage you are actually on.

Here is what I would actually do in the first five minutes.

Land somewhere real	Type a reference into the box that says <i>or type: John 3:16</i> and press Enter, or pick a book and chapter from the dropdowns — or paste a whole sentence of a verse into that box and the app finds it (section 4.1). The app opens on Acts 17:11 for a reason.
Click a verse number	Any verse number in any column. It becomes the focused verse everywhere, and the Deeper tab opens on a commentary at that verse. This is the fastest way to understand that the numbers are buttons.
Click a Greek word	In the Originals column. The Lexicon tab fills in with the dictionary entry, the transliteration and a speaker button.
Mark something	Select a word or phrase with your mouse or finger. A color palette appears. Pick a color.
Write one line	Open the Notes tab and type one observation. Watch Saved appear. You now have a study.
Then export it	Press .md in the Notes tab. That file is your backup and your way onto another device. Do this once early so you know it works.

The single most important habit

Your notes live in this browser on this device, and nowhere else unless you choose otherwise. That is deliberate, and section 11 explains why. Since v39 there is a second choice —  *Sync to my other devices*, section 6.12, which seals your notes with a key this device generates, before they leave it — but the **.md** export button is still your safety net. Press it at the end of a study session the way you would save a document. It is also the format to bring back in: **Import** takes the **.md** file whole, study and marks and legend together.

4 The screen, part by part

The window has four bands: the top bar, an optional settings row, the reading area with its columns and side panel, and the footer. This section walks every control in each one. The numbers in the tables match the orange numbers on the figures.

4.1 The top bar

The bar was redrawn in v50, and Figures 3 and 4 below still show the one before it. Every control in the two tables is still in the app and still does what its row says; what changed is where they stand and what they look like, so read this paragraph first and the tables for the detail. The bar now opens with the passage you are in, as words. Beside it is a single **Go to...** button, and *inside* it are the five things that used to stand in a row — Book, Chapter, Verse, the reference box and Open — with the Search box under them. It closes when you land somewhere, when you press Escape, or when you click away. Then come **Camera**, **Back** and the two chapter arrows. On the right: **Dashboard • Examine**, one switch that says which of the two screens you are on and takes you to the other (section 9a); then **Listen**, **Share**, **Reading view**, the three views — **Notes**, **Bible**, **Study** — **Help**, and **Versions & text**, which opens the settings row of section 4.2.

Every one of those is now a drawn icon with its word beside it, and on a narrow screen the words drop away and the names stay for a screen reader. **There are no emoji in the bar any more**, and that is on purpose: an emoji is drawn by the device, so the same button looked one way on an iPad, another on an Android phone and a third on Windows. A drawn icon is the same everywhere.

The top bar is split across two figures here only so the numbers stay readable on the page. On a wide screen it is one continuous row. On a narrower one — an iPad, or a small laptop window — it breaks at a chosen point into a navigation row and a tools row, rather than wrapping wherever the width happens to run out (v39). Nothing moves to a second place; the same controls simply have two lines to stand on.

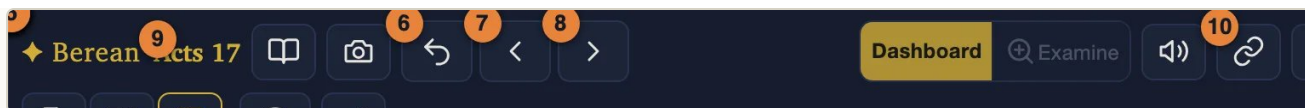


Figure 3. The left half of the top bar: navigation.

1	Book	Every book of the Bible in canonical order. Changing it resets to chapter 1.
2	Chapter	Chapters in the current book.
3	Verse	Jumps to a verse and focuses it. Focusing is what drives the commentary, the listening and the marking.
4	Reference box	Type <i>John 3:16</i> , <i>Acts 17</i> , <i>1 Cor 13:4</i> and press Enter. It understands ordinary human references. Since v41 the same box lands on a verse from its <i>words</i> : paste a sentence of Scripture — copied from a web page, or from a printed page through the phone's Live Text — and the app finds the verse it came from, in your own translation, from the Bibles already on the device. It says where it landed and how sure (<i>Landed on John 3:16 — 9 of 11 words, KJV</i>); a near miss is called a guess; a miss says so and nothing moves. A word or two is not a sentence, and still gets <i>could not read that reference</i> . On an iPad a 📷 sits beside <i>Open</i> : hold the camera over the page and the verse appears (v43), section 5.7.
5	Open	Does the same thing as pressing Enter in the reference box.
6	Back arrow	Returns you to where you were before the last jump. Useful when you follow a cross-reference and want to come home.
7	Previous chapter	One chapter back. It will cross a book boundary.
8	Next chapter	One chapter forward.
9	Chapter title	Where you are. Not a control — it is the app telling you it heard you.

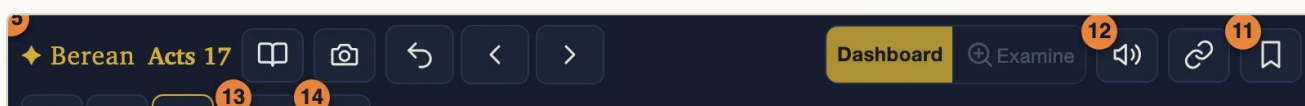


Figure 4. The right half of the top bar: what you can do with the whole chapter.

10	Share link	Copies a web address that points at exactly the verse you are on. On a phone it opens the normal share sheet. Paste it into a text message and the person who taps it lands where you are.
11	Reading view	One clean version, top to bottom, no columns. See section 7.6.
12	► Listen	Reads the chapter aloud in English from the focused verse, using your device's own voice. It says ■ Stop while it is speaking. See section 7.3.

Figure 4 was captured before this button was renamed and still shows the old wording; see section 14.

13	Help	Brings back the welcome card from figure 2.
14	Settings	Shows and hides the settings row described next.
15	Search Scripture	Type a phrase, press Enter, and the Search tab fills with every place it occurs.

4.2 The settings row

The gear button in the top bar opens a second row. It stays open until you press the gear again, and everything you choose here is remembered.

Two things about this row changed in v47, and both are about small screens. The three translation pickers take their width from the longest translation name in the list, and on anything narrower than about 530 pixels that pushed the third one off the right-hand edge with no way to scroll to it — on a phone the row simply lost its own controls. They now shrink to the screen, one to a line. And on a phone the row used to open *underneath* the bar that opens it, so the pickers were on the screen and painted over; it now opens clear of the bar, and a tap anywhere on the page closes it, which is how every other phone panel behaves.

New in v35 among these settings is a **Typeface** picker for the scripture text. The choices are faces chosen for long reading — and for dyslexia-friendliness — rather than decoration; pick one and the whole reading surface follows, on every visit, on this device.

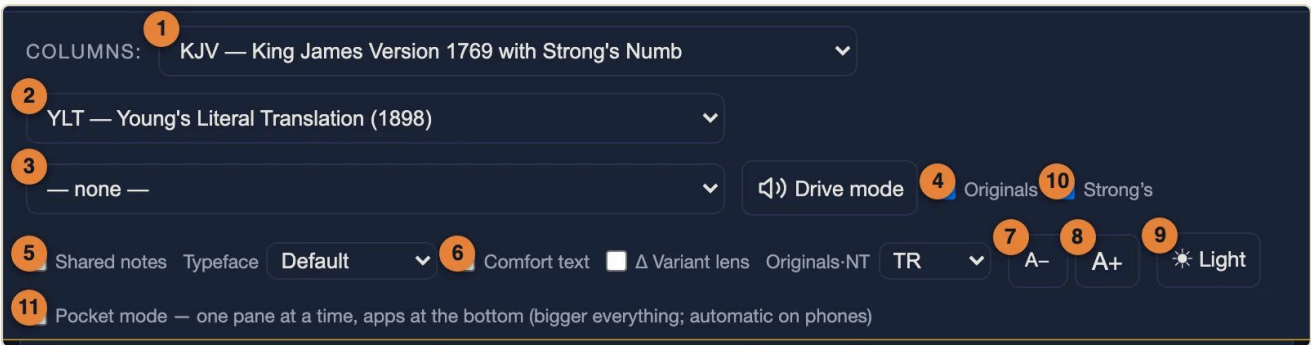


Figure 5. The settings row, sitting under the top bar.

1	Column 1	Which translation shows in the first column.
2	Column 2	The second column.
3	Column 3	The third column. Optional — leave it blank for a two-column view with more room per verse.

4	Originals	Shows or hides the Hebrew or Greek column. Hebrew in the Old Testament, Greek in the New; the app switches automatically.
5	Shared notes	When the Dashboard is open in more than one window, note edits made in one window appear in the others as you work. Untick it and each window keeps to itself until you switch studies or reload. Either way the saving underneath is protected: an older window can never overwrite a newer note. Section 6.10 explains the whole thing.
6	Comfort text	One switch for readers who find dense text hard work: the reading surfaces move to a plainer typeface with taller lines and more air between letters and words — the Scripture columns, Reading view, notes, commentaries, and the Partner’s answers. Off by default; the KJV’s italics for translator-supplied words are never touched. New in v20.
7	A minus	Smaller text, in steps.
8	A plus	Larger text. This scales the whole reading area, not just one column.
9	Light / Dark	Switches the theme. The button tells you where it will take you, not where you are. On a phone the Settings sheet offers a third choice, Auto , which follows the device — dark at night, light in the sun — and changes when the phone does (v37).
10	Strong’s numbers	Shows or hides the small blue numbers beside the words in a tagged translation. On by default on a desktop or tablet, off on a phone, and remembered on this device. New in v39 — it is the same switch the phone has carried since v37, promoted to every screen.
11	Pocket mode	The tick-box on the row’s second line. On a Mac or an iPad it turns the app into an emulated phone — a centred, phone-sized frame with the layout of section 5.6 — and remembers that on this device. Automatic on a phone, where the box is not needed. New in v38.
12	Examine	Opens Examine: one verse large in the middle, the tagged original beneath it, the helps in columns either side. New in v47, and it exists because Examine had no door — <i>/examine</i> , <i>/cockpit</i> and <i>#cockpit</i> all need an address bar, which an app installed to the home screen or the Dock does not have. It is a landscape view: on an iPad held upright the switch says <i>turn the iPad sideways</i> , and below about 768 pixels it is not drawn at all.

The translation list is long — it comes from the same source that supplies the text — and some translations carry Strong’s tagging while others do not. The KJV in the middle column of figure 1 is tagged: those small blue numbers beside the words are Strong’s numbers, and

they are clickable. An untagged translation simply will not show them. That is a property of the translation, not a fault in the app.

◆ Berean Acts 17

Dashboard Examine

ACTS 17 — KJV ACTS 17 — YLT ACTS 17 — GREEK · TR ► GREEK

with^{G3326} all^{G3956} ☆ readiness of mind^{G4288}, and searched^{G350} the scriptures^{G1124} daily^{G2250} ^{G2596}, whether^{G1487} those things^{G5023} were^{G2192} so^{G3779}.

examining the Writings whether those things were so;

θεσσαλονικη οιτινες εδεξαντο
thessalonikē oitines edexanto
τον λογον μετα πασης
ton logon meta pasēs
προθυμιας το καθ ημεραν
prothymias to kath ēmeran
ανακρινοντες τας γραφας ει

Lexicon Notes • Deeper Blog Partner Search Paths

Strong's (G25, H7225), word, or lexeme Look up

▶ Voice
The word-study bay.

◆ Observation → Interpretation → Application. Let the text speak before you do. Guzik: Acts 17 Library v60

Figure 6. The same chapter in the light theme. Marks, Strong's numbers and the focused verse all carry over — only the paper changes.

4.3 The columns

Each column is one translation, laid out verse by verse so the same verse number sits at the same height across all of them. That alignment is the whole point: it is what lets you see, in one glance, that where the NASB says *more noble-minded* the YLT says *more noble* and the Greek says *eugenesteroi*.

The focused verse is drawn with a gold edge and a lifted background across every column at once. You focus a verse three ways: pick it from the Verse dropdown, click its number, or arrive at it from a shared link.

The Originals column behaves differently from the English ones. Each word is shown in Hebrew or Greek with its transliteration underneath in smaller type, and a small speaker beside the transliteration that pronounces it. The word itself is clickable and sends its entry to the Lexicon tab.

The small speaker beside each transliteration used to be there for every word at once — six hundred and seventy-eight of them on Acts 17. Since v39 it appears only for the word under

your pointer, or, on a touch screen, for the words of the verse you have focused. The column reads the same; it is simply quieter until you ask.

That column also reads aloud. Its heading carries a ► **Hebrew** or ► **Greek** button that reads the whole chapter in the original language, and every verse in the column carries its own small ► that reads just that verse. Section 7.4 is about what that actually sounds like and what it is for.

On an iPad held upright four columns do not fit, and until v39 the fourth was simply off the right edge of the screen, with nothing to say so. Now the grid shows the columns that fit — three, at that width — and a chip at the foot of the text says exactly what happened: *3 of 4 columns fit here — YLT folded*, with a button to choose your columns and one to show them all and scroll sideways instead. The chip exists only while a column is folded. Turn the iPad on its side and all four come back.



A limitation I would rather state than hide

This is a parallel view, not a true interlinear. The Greek and English columns line up verse by verse, not word by word, because the data source gives me tagged verses rather than a word-aligned text. A real interlinear is on the roadmap in section 13, and it is a data problem rather than a code problem.

4.4 The side panel and its seven tabs

Everything that is not the Bible text lives in the panel on the right. There are seven tabs — six until v50, when **Paths** joined them. Which one you have open is not remembered between visits — every fresh load of the app starts on Lexicon.

On a phone there is no room for a panel on the right, so the same six tabs become a strip along the bottom of the screen and each one opens full-screen. Paths is not on that strip; on a phone it is under Tools, behind the settings button — the same sheet that carries the Library. Section 5.6.

Lexicon	The word-study bay. Dictionary entries, transliteration, pronunciation. Section 9.
Notes	Your notebook. This is the biggest part of the app and it gets all of section 6. A gold dot appears on this tab when the open chapter already has notes in it.
Deeper	A collection of commentators on the open chapter — six seats, each holding a classic verse-by-verse voice, each swappable for another. (David Guzik is one tap away at the foot of the list — his commentary is read on enduringword.com , by Enduring Word's request.) Under its heading, one line of cross references for the focused verse, shut until you open it (v39). This tab was called <i>Guzik</i> in early versions. Section 9.
Blog	My own Smith For Christ posts that touch the chapter you have open. Section 9.
Partner	The Study Partner. Section 8.
Search	Full-text search across a translation. Section 9.
Paths	Walks through Scripture, a verse at a time (v50). Section 9b.

4.5 The footer

The footer carries three things. On the left, the method in one line: *Observation to Interpretation to Application. Let the text speak before you do.* In the middle, a per-chapter link to David Guzik at enduringword.com (his commentary is read on his own site, by

Enduring Word's request) and the **Library** button, which opens one panel holding every document and tool in four groups — *Study* (the Inductive Guide, the Field Guide, this manual), *Explore* (the Patterns Lab, the ELS Explorer, the System Map, *How It Was Built*), *About* (the About & Docs library, the change log, and the version with its update check) and *Outside* (Guzik on this chapter, the Smith For Christ blog). Each row says in a line what it is; Escape or a tap anywhere else closes it. Until October 2026 the footer was five links in a row and the Manual, the Field Guide, the change log, the ELS Explorer and the System Map were not among them. On the right, the version chip. Tap the chip for the About panel described in section 10.

5 Working with the text

5.1 Verse numbers are buttons

This is the single feature people miss for the longest time, so I will say it plainly. Every verse number in every English column is a button. Click one and that verse becomes the focused verse across all columns — the commentary, the listening and the copy-to-notes chip all key off it. It also opens the Deeper tab at that verse, and the tooltip on the number tells you in advance exactly which commentary it will open — *Open John Gill at verse 11*, or whichever one you already had showing. If a commentary is open, that is the one it stays with and scrolls. If none is open, it opens John Gill. Either way you get commentary on the verse you just clicked, in one click, without going to the panel first. On a wide monitor — about 1100 pixels and up — that commentary opens in a column *beside* the Bible rather than over it, so the verse you tapped stays on the screen (v39). The ↶ button at the top of the commentary swaps between the two, and whichever you choose last is what you get next time; on a narrower screen it still opens full width, as it always did.

A small  after a verse number means you have written a note on that verse. Tap it and the note opens. Section 6.11.

In earlier versions this did nothing unless you had already opened the commentary tab yourself, and the tooltip promised more than the button delivered. That is fixed. If you learned the old behaviour, unlearn it — the numbers now do what they always looked like they did.

On a touch screen the  pencil that switches between marking and scrolling sits at the bottom-right corner of the text area rather than floating over the words (v39), and the last verse can always scroll clear of it.

On a phone the number does one thing more: it opens the verse in *every* version you have chosen, Greek or Hebrew first, in a sheet that slides up from the bottom — with the commentary one button further. Section 5.6.3.

5.2 Word study: three ways in

There are three doors into the dictionary, and they all open onto the Lexicon tab.

A Strong's number	The small blue numbers beside words in a tagged translation. Click one.
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An original word	Any Hebrew or Greek word in the Originals column. Click the word itself. The small speaker beside it pronounces it instead.
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Any English word	Double-click it. The app looks for the underlying entry.
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You can also simply type into the Lexicon's own box: a Strong's number like **G25** or **H7225**, or a word, or a lexeme.

On a phone the blue numbers fold to small dots, and tapping a dot or a Greek word opens a card first — the word, how it is said, its number and one line of meaning — with the full Lexicon entry one tap further. Section 5.6.4.

On a Mac, a fourth way that is not a door at all (v40). Rest the pointer on a Strong's number or on a Greek word and, after a quarter of a second, a small card appears beside it: the word, how it is said, and one line of meaning. Move on and it is gone; click, and the Lexicon opens as it always did. The same card works on a marked phrase — it names the colour, what that colour means in *your* legend, and how many marks of it are in the chapter — and on the 🖋 beside a verse number, where it shows the note. It is a peek, not a control: it adds nothing you could press, it stores nothing, and it never appears on an iPad or a phone, where there is no pointer to rest.

ACTS 17 — KJV	ACTS 17 — YLT
more noble ^{G2104} than those in ^{G1722}	than those in T
Thessalonica ^{G23}	ed the w
received ^{G1209} th	ess of m
with ^{G3326} all ^{G395}	ning the
mind ^{G4288} . and searched ^{G350} the	those things w

G2104
εὐγενής (eugenés) — more noble
Click for the Lexicon entry

Figure 6b. The peek: the pointer at rest on G2104 in Acts 17:11, and the card that appears a quarter-second later — the lexeme, how it is said, one line of meaning, and the reminder that a click opens the full entry.

5.3 Marking the text

Select any word or phrase in the scripture text — drag with a mouse, or press and drag with a finger — and a small palette appears right at the selection.

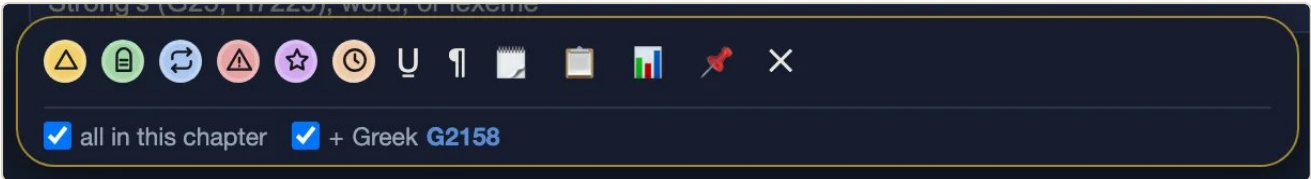


Figure 7. The marking palette, close up. It appears wherever you make a selection.

1	The six colors	Gold, green, sky, rose, violet, amber. Every new study starts with a suggested meaning for each one, and you can rewrite all six. The legend is described in section 6.6.
2	Underline	Underlines the selection instead of filling it. Useful as a second layer on top of a color.
3	To Observation	Drops the selected phrase straight into your Observation notes for this chapter.
4	Whole verse to notes	Copies the entire verse plus everything you have marked in it into your notes, along with the key questions for the step you are on.
5	Clear	Removes marks from the selection.
6	 Note on this verse	Opens a note that belongs to this one verse rather than to the chapter. New in v39; section 6.11.
7	 The whole verse	Marks the verse itself rather than a phrase in it — in every column, in every translation, the Greek included. New in v40; described below Figure 8b.

Every colour now carries a shape (new in v50). Gold is a **triangle**, green a **tablet**, sky **two arrows turning**, rose a **warning sign**, violet a **star** and amber a **clock**. The shape rides at the front of the mark in the text, sits inside each dot on the palette, and stands beside each line of the legend, on the screen and in print. Three reasons. You can tell what a mark is without going to look at the legend. A page printed in black and white still says which mark is which. And if you do not see colours the way I do — about one man in twelve does not — the marks still work. *The shape belongs to the colour, not to the meaning you gave it:* if you rename gold to mean something of your own, it keeps its triangle.

Marks belong to the study you are in, not to the app as a whole. Two studies of the same chapter can carry completely different markings, which is exactly what you want when you come back to a passage a year later and do not want your old conclusions shouting at you.

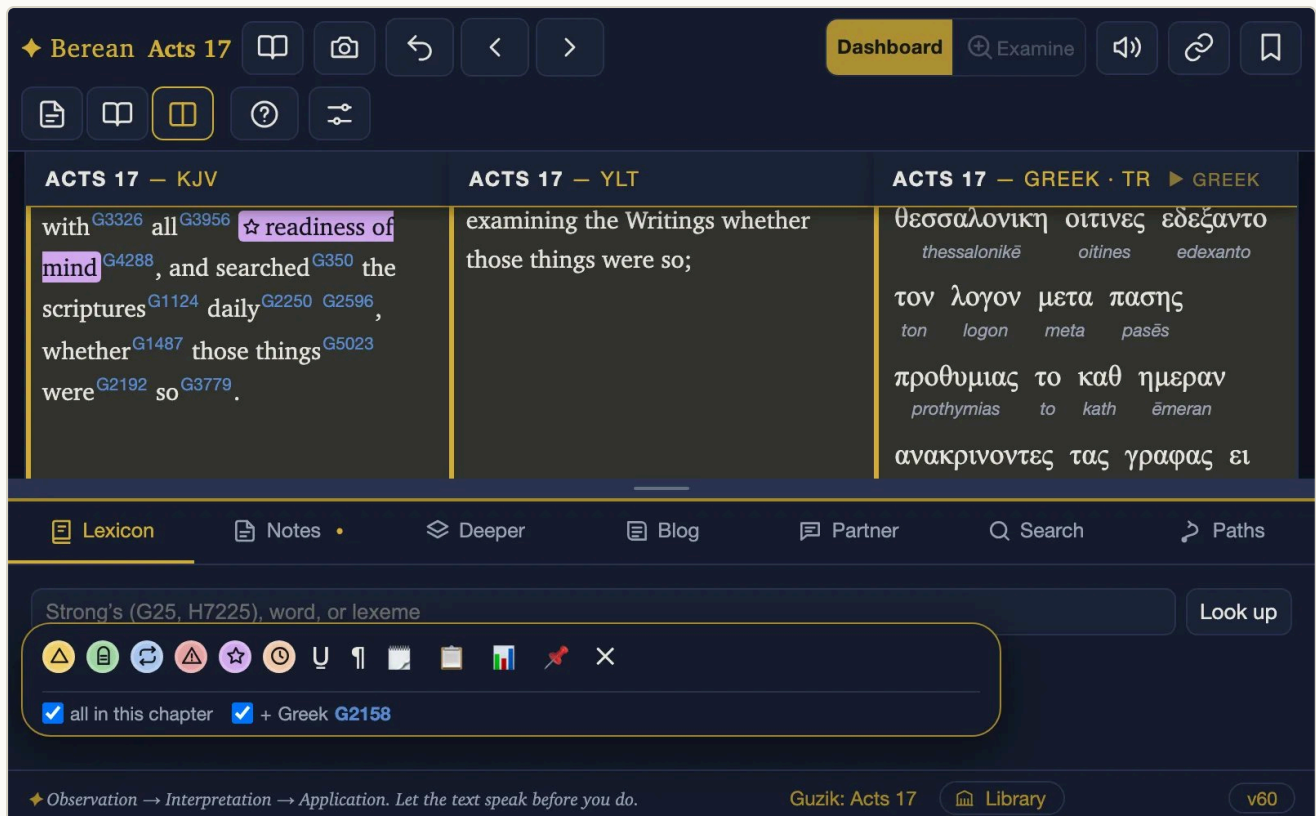


Figure 8. The palette in place over a live selection in Acts 17:12, with the marks from an earlier pass on verse 11 still showing above it.

Word study, one tap (new in v21–v22). Tap a *single word* and the palette grows a second row: *all in this chapter*, ticked by default — choose a color and every occurrence of that word in the chapter takes it at once. Where the translation carries Strong’s tagging, the row also offers the other language: mark *serpent* and שֶׁרֶפֶן takes the same color in the Originals column, found by the Strong’s number itself.

The bridge runs both ways. The Hebrew and Greek words are markable too: a plain tap on an original word still opens its dictionary entry — that job does not change — so marking has its own gesture: **right-click** on a computer, or a tap while **tap-to-mark** (the pencil) is on. The palette opens on the original word, and when it carries a Strong’s number it offers to color the English counterpart with it.

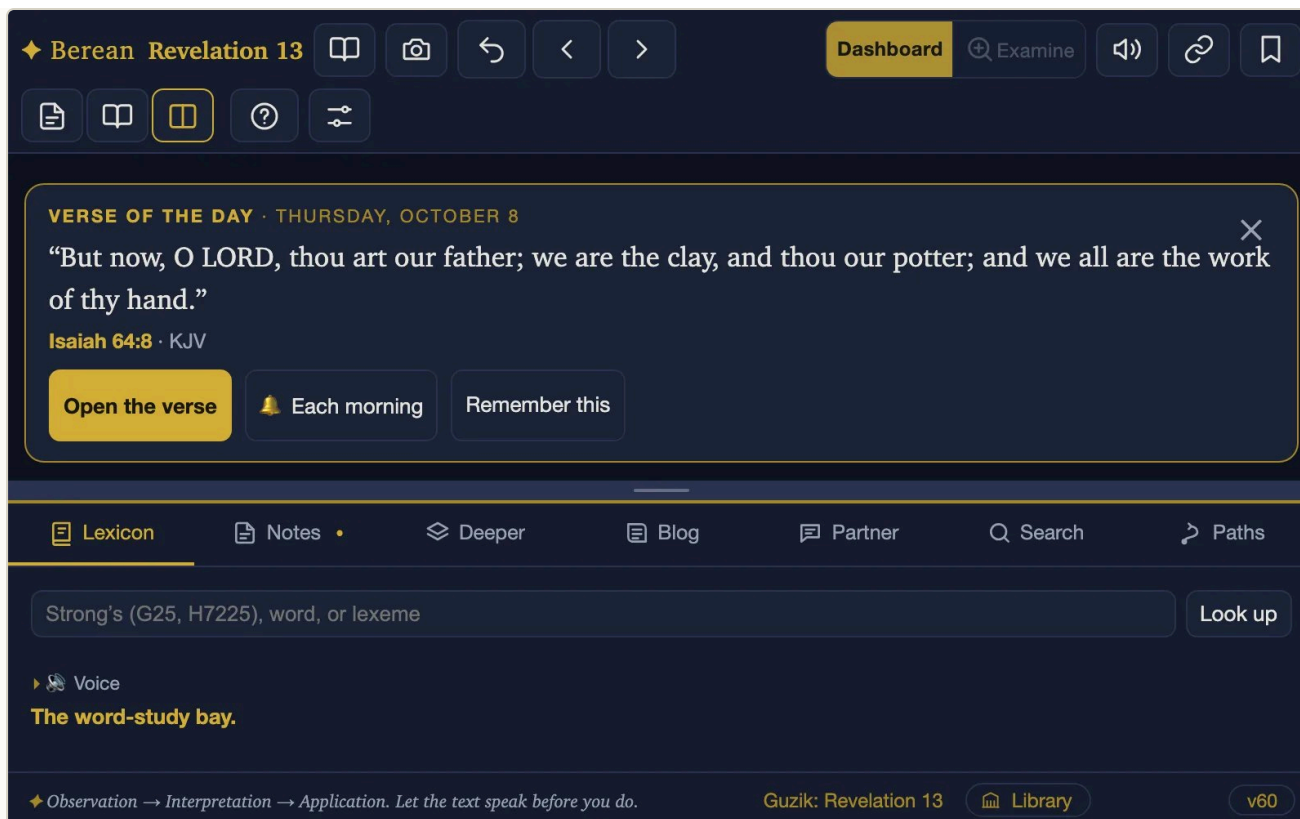


Figure 8b. One tap on *beast* marked all sixteen occurrences in Revelation 13; a right-click on *θηρίον* colored the Greek form beside them.

A mark on the whole verse (new in v40). A phrase mark lives in one translation’s wording: *more noble* in the King James is *noble-minded* in another, and the mark follows the words. Sometimes what you want to say is about the verse and not the words — *this whole verse is the promise*. Triple-click a verse and the palette opens with ¶ already on; or select anything in it and press ¶ yourself, which is the way on a phone. Then any colour marks the whole verse: a light tint of the colour behind it and a pencil-line down its margin, in every column at once, whichever translations they show, the Greek included. U with ¶ on underlines the verse’s text instead. Because the mark is anchored to the verse and not to a phrase, your exports say *the whole verse* where they would quote a phrase, and the word analytics (section 6.6b) count nothing from it. **Clear** with ¶ on removes the whole-verse marks and leaves the phrases alone.

Berean Acts 17

Dashboard

Examine

ACTS 17 — KJV

security^{G2425} of^{G3844} Jason^{G2394},

and^{G2532} of the other^{G3062}, they let^{G630}

them^{G846} go^{G630}.

10 And^{G1161} the brethren^{G80}

immediately^{G2112} sent away^{G1599} ^{G5037}

Paul^{G3972} and^{G2532} Silas^{G4609} by^{G1223}

night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748}

coming^{G3854} thither went^{G549} into^{G1519}

the synagogue^{G4864} of the Jews^{G2453}.

11 ^{G1161} These^{G3778} were^{G2258} more

noble^{G2104} than those in^{G1722}

Thessalonica^{G2332}, in that they^{G3748}

received^{G1209} the word^{G3056} with^{G3326}

all^{G3956} readiness of mind^{G4288}, and

sought^{G350} the scriptures^{G1124}

daily^{G2250} ^{G2596}, whether^{G1487} those

things^{G5023} were^{G2192} so^{G3779}.

12 Therefore^{G3767} many^{G4183}

of^{G1537} them^{G846} believed^{G4100}; also^{G2532}

of honourable^{G2158} women^{G1135}

which^{G3588} were Greeks^{G1674}, and^{G2532} of

men^{G435}, not^{G3756} a few^{G3641}.

13 But^{G1161} when^{G5613} the Jews^{G2453}

of^{G575} Thessalonica^{G2332} had

knowledge^{G1097} that^{G3754} ^{G2532} the

word^{G3056} of God^{G2316} was

preached^{G2605} of^{G5259} Paul^{G3972} at^{G1722}

Berea^{G960}, they came^{G2064} thither

also^{G2546}, and stirred up^{G4531} the

people^{G3793}.

ACTS 17 — GREEK · TR

GREEK

kai labontes to ikanon para

του ιασονος και των λοιπων

tou iasonos kai ton loipon

απελυσαν αυτους

apelysan autous

10 > οι δε αδελφοι ευθεως δια

oi de adelphoi eutheos dia

της νυκτος εξεπεμψαν τον τε

tes nyktos exepempsan ton te

παυλον και τον σιλαν εις

paulon kai ton silan eis

βεροιαν οιτινες παραγενομενοι

beroiān oitines paragenomenoi

εις την συναγωγην των ιουδαιων

eis tēn synagōgēn tōn ioudaion

απηεσαν

apēesan

11 > ουτοι δε ησαν ευγενεστεροι

outoi de esan eugenesteroi

των εν θεσσαλονικη οιτινες

tōn en thessalonikē oitines

εδεξαντο τον λογον μετα πασης

edexanto ton logon meta pasēs

προθυμιας το καθ ημεραν

prothymias to kath ēmeran

ανακρινοντες τας γραφας ει

anakrinontes tas graphas ei

εχοι ταυτα ουτως

echoi tauta outōs

12 > πολλοι μεν ουν εξ αυτων

polloi men oun ex autōn

επιστευσαν και των ελληνιδων

episteusan kai tōn ellēnidōn

γυναικων των ευσχημονων και

gynaikōn tōn euschēmōnōn kai

ανδρων ουκ ολιγοι

andrōn ouk oligoi

13 > ως δε εγνωσαν οι απο της

ōs de egnōsan oi apo tēs

θεσσαλονικης ιουδαιοι οτι και

thessalonikēs ioudaioi oti kai

εν τη βεροια κατηγγελη υπο του

en tē beroiā katēγγelei upo tou

παυλου ο λογος του θεου ελthon

paulou o logos tou theou elthon

κακει σαλευοντες τους οχλους

kakei saleyontes tous ochlous

Lexicon

Notes

Deeper

Blog

Partner

Search

Paths

Strong's (G25, H7225), word, or lexeme

Look up

Voice

The word-study bay.

Tap any blue Strong's number in the text (when the translation carries tagging).

Tap any word in the Hebrew/Greek Originals column.

Or type a Strong's number or word above.

Definitions come from Brown-Driver-Briggs (Hebrew) and Thayer's (Greek), with transliteration and pronunciation.

2 of 3 columns fit here — YLT folded

columns

show all

Observation → Interpretation → Application. Let the text speak before you do.

Guzik: Acts 17

Library

v60

Figure 9. The same app on a tablet-sized screen. The pencil at bottom left is tap-to-mark mode; it only appears on touch devices.

Since v40 the palette on a phone is sized for a thumb: every dot and every button meets the 44 pixels a finger needs, and the palette wraps to two rows inside the screen instead of run-

Berean Dashboard — berean-dashboard.pages.dev — page 21 of 138

ning off its right edge. Section 5.6.10 shows it.

5.5 The foundational texts: the Variant lens and the Originals picker

The translations differ because the Greek beneath them differs. The King James stands on the **Textus Receptus**; the modern translations stand on the critical text, whose free representative here is **Tischendorf's 8th**. From v33 the app lets you see exactly where those foundations part ways. Put both Greek editions in the translation columns — TR and TISCH is the classic pair — and flip **Δ Variant lens** in the settings gear. Every word one text carries that the other lacks wears a **dotted gold underline**, deliberately distinct from your study marks; rest on an underlined word and it names the side that lacks it. A verse present in one edition and absent from the other gets a plain banner saying so, and a summary line above the text counts the chapter's differences. Open 1 John 5 with the lens on and verse 7 stands marked in the TR with silence opposite it — the most famous variant in the Bible, shown rather than told. Spelling conventions — accents, breathings, case — never light up; only real presence, absence and substitution do. The diff runs on the chapters already on your screen: no server calls, no new data, and it works offline. The lens describes; it never judges — it marks where the manuscript families differ and leaves the weighing to you, with the Lexicon and the commentaries one tap away.

And from v34 the **Originals column** is choosable on its Greek side: **Originals·NT** in the settings gear offers the Textus Receptus (the default, as always), Tischendorf's 8th — the critical-text family, natively Strong's-tagged — or the plain Tischendorf text. The Hebrew side stays the Westminster Leningrad Codex, untouched, without so much as a control to disturb it. The Septuagint and Delitzsch's Hebrew New Testament are on the shelf too, and the picker deliberately refuses both: they are *translations*, not originals — the Septuagint is Greek rendering Hebrew — so they belong in the translation columns, where the Septuagint can be read today beside the Hebrew it renders.

5.6 The Dashboard on a phone

Until v37 the phone got the desktop folded in half. Four columns stacked one on top of another, so a single verse was the King James, then the NASB, then Young's, then the Greek — nearly a whole screen per verse, and a chapter of Acts twenty-two thousand pixels tall. Small type, a blue number on every word, a spelling-out

and a speaker under every Greek word. All of it was there. None of it could be read.

So on any screen narrower than about 640 pixels the app now changes shape. I call it **pocket mode**, and this section is the manual for it. Two things to know before the detail. First, **nothing in it is a second app**: the same chapter is on the page, the same marks, the same notes, the same Lexicon — only folded, and one tap unfolds whichever part you want. Second, **on a Mac, an iPad or a phone turned sideways, none of this happens by itself**; you get the layout the rest of this manual describes. But you can ask for it. Since v38 the last row of the desktop settings row (section 4.2) is a tick-box, **Pocket mode**, and on a wide screen it draws the app as an **emulated phone** — a centred, phone-sized frame with exactly the layout this section describes, every sheet the width of the frame rather than the window. I use it on the iPad for my eyes. It is remembered on that device; ↵ *Back to the full layout* at the top of the gear sheet, or unticking *Keep pocket mode on this device* in Settings, puts the desktop back.

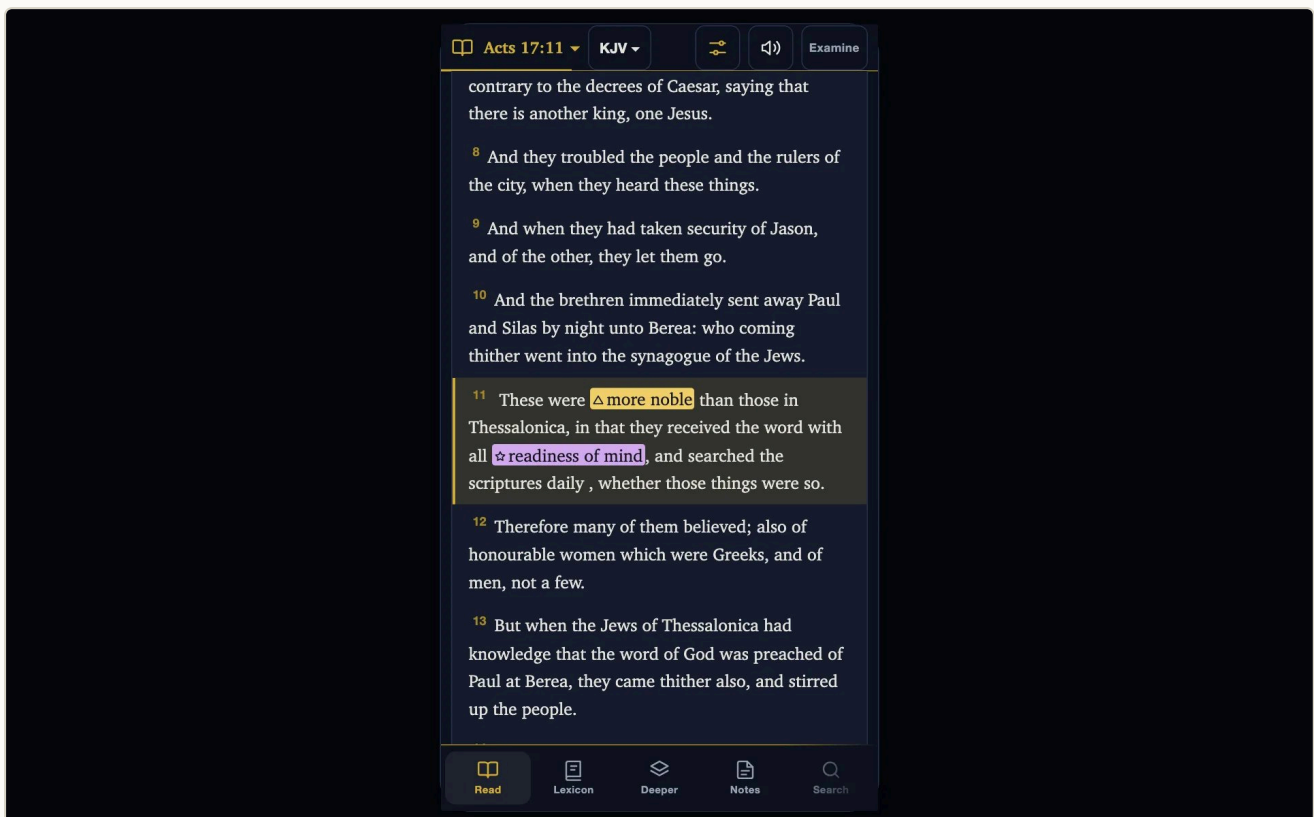


Figure 9j. Pocket mode on a Mac: the emulated phone, centred on a 1280-pixel window. Everything in this section applies inside the frame.

5.6.1 One version on screen

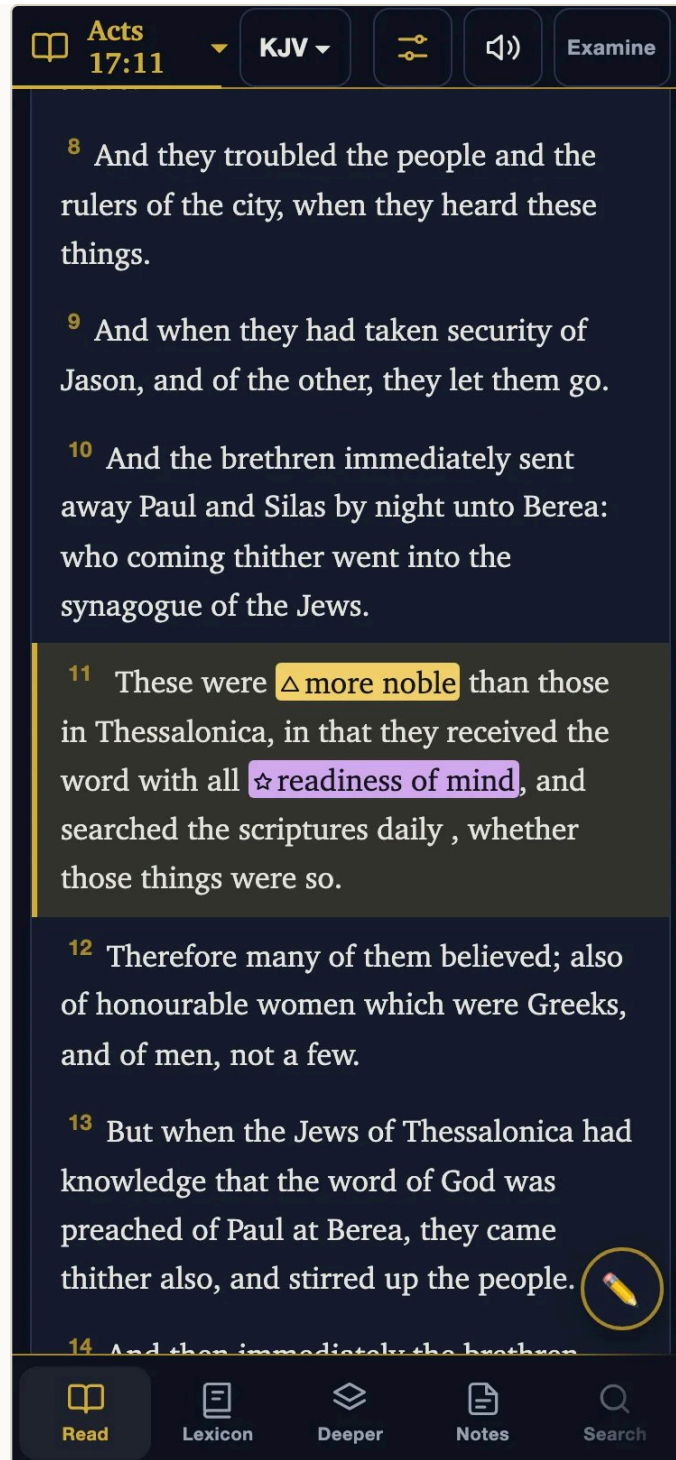


Figure 9a. Acts 17 in pocket mode. One version, seventeen-pixel type, the Strong's numbers folded to dots, and the tab strip along the bottom.

You read one version. The chip at the top says which — **KJV**, or **Greek • TR** — and tapping it switches instantly, because nothing new is fetched: every version you chose in Settings is already on the page, only hidden. The same chapter of Acts is now under five thousand pixels.

The text is bigger and quieter. Seventeen-pixel type with room between the lines; the Greek and Hebrew are larger still. The blue Strong's numbers fold to a small dot after each tagged word — the dot still opens the word, section 5.6.4 — and if you want the numbers back,

Settings has a switch. The spelling-out under each Greek word is a switch too, off by default. The pencil for tap-to-mark (section 5.4) moves to the right-hand corner where a thumb can reach it, and hides while a sheet is open.

The slim header is the whole top bar, folded: the reference (tap it for the picker, section 5.6.8), the version chip, the gear that opens More, the share link, and Listen. Along the bottom is the strip — Read, Lexicon, Deeper, Notes, Search, Partner, Blog and the rest — which scrolls sideways and fades at its edge so you can see there is more. Each tab opens full-screen; Read brings the chapter back.

5.6.2 Switching the version

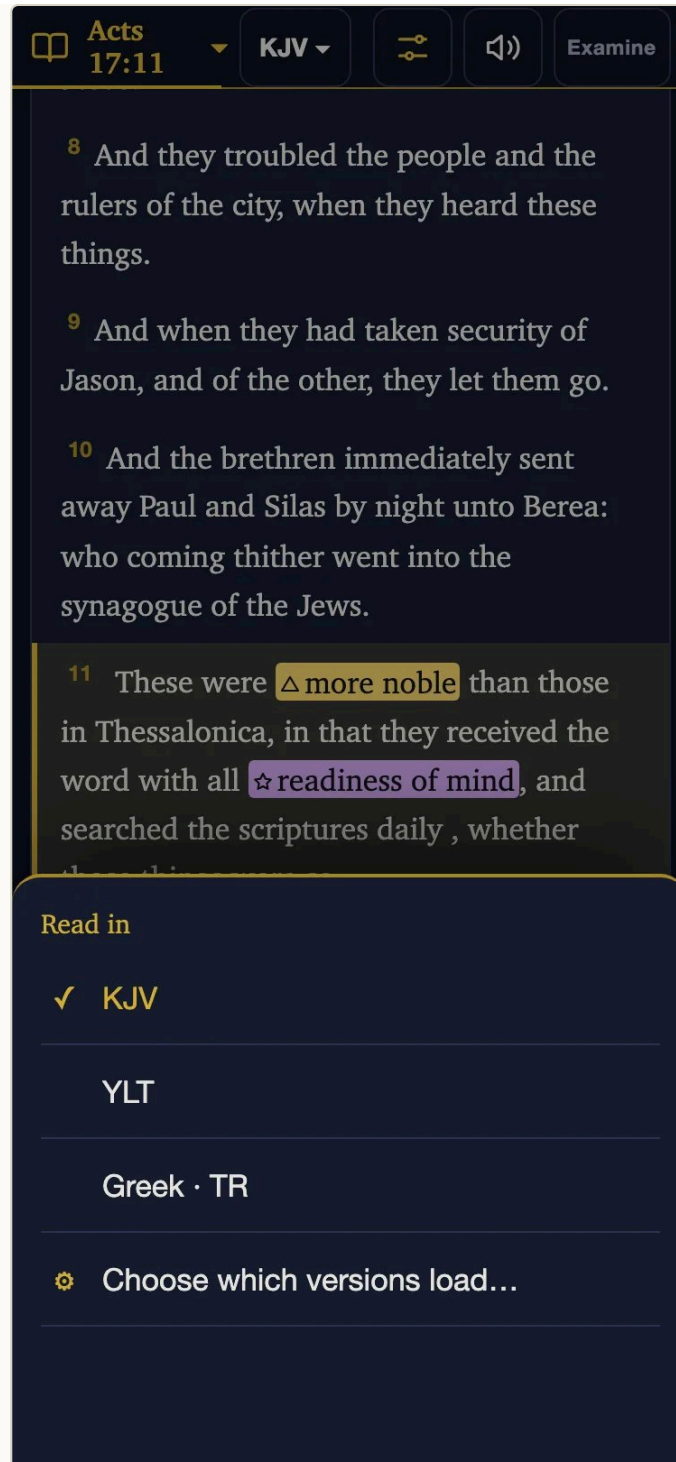


Figure 9b. The version chip, opened. Every version you have chosen is on the list; the Greek or Hebrew is there whenever Originals is on.

Tap the chip and choose. The choice is remembered, and if the version you were reading is ever taken out of your columns the app falls back to column one rather than showing you nothing. A thin gold line under the header shows how far down the chapter you are.

5.6.3 Tap a verse number: the verse sheet

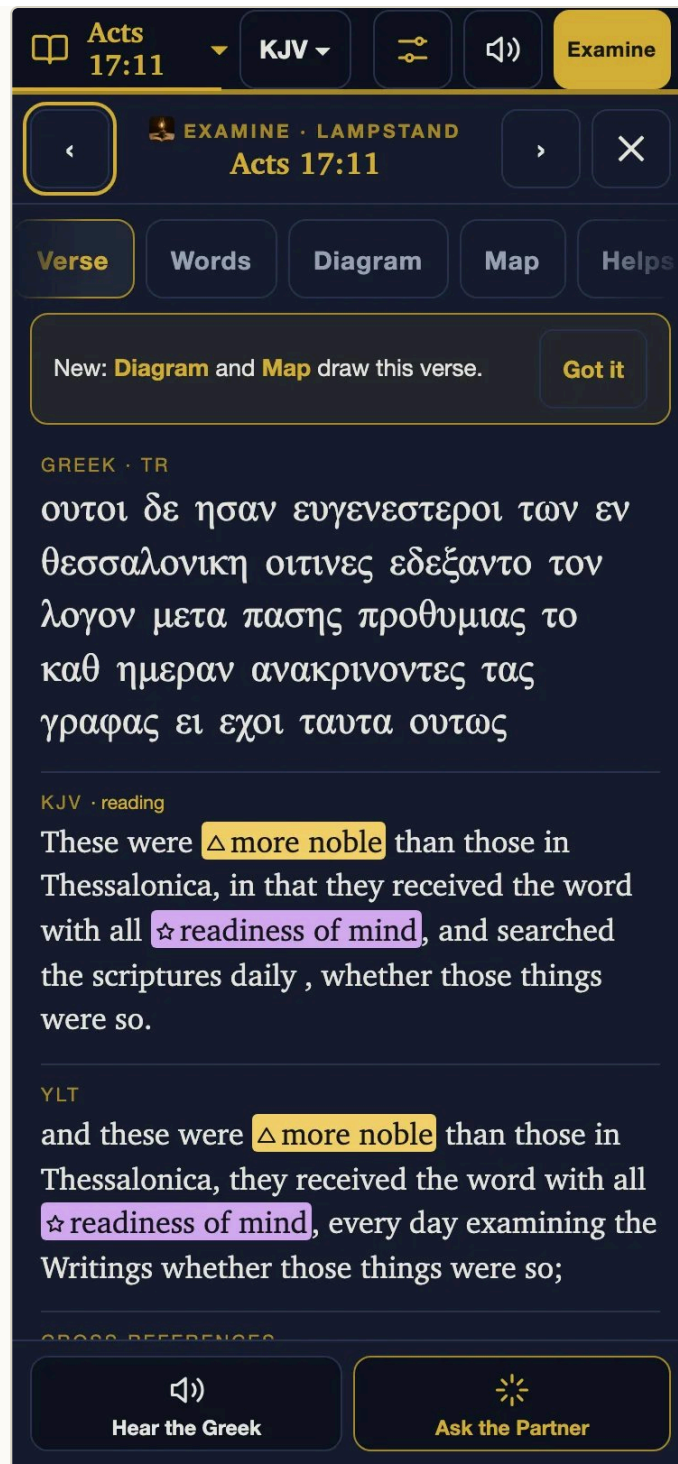


Figure 9c. Acts 17:11 opened from its verse number: the Greek first, then the version being read, then the rest — and four buttons underneath.

This is what a parallel Bible can mean on a screen four inches wide. Tap any verse number and that one verse opens in every version at once, the original language first, your marks intact. The arrows — or a swipe — walk to the next verse and the one before. Swipe the sheet down to close it. The four buttons are the things you most often do with a verse: **Hear the Greek** (or Hebrew), **Commentary** — which does exactly what the verse number does on a desktop, opening Deeper at that verse — **Note**, and **Partner**. At the end of a chapter a card offers the next one.

Since v53 this sheet is Examine on a phone. The **Examine** button on the slim header opens it on the verse you are reading, and across its top runs a row of tabs that scrolls sideways under a fade: **Verse • Words • Diagram • Map • Helps • Teachers • Elsewhere • Notes • Ask**. *Words* is the strip, the word panel and the dictionary card. *Diagram* is the block diagram of section 9a.6b, Greek or Hebrew, drawn by the very same code the tablet uses — the lines scroll sideways where a phrase is long, a tap on a word opens it under *Words*, a tap on a line says why it sits where it sits. *Map* is Where, section 9a.6c, with its legend, its chips and its verses: a verse in the same chapter opens in this sheet with the place still chosen; a verse in another chapter loads that chapter and reopens the sheet there. *Helps* is the cross-references, the other voices and the commentary; *Teachers* and *Elsewhere* are the two helps of section 9a.2a, the same lessons and the same sites the laptop shows, drawn for a thumb; *Notes* is your note on the verse, under the line *Look for yourself first — then ask*, with Gabe’s art beneath it; *Ask* is the rail’s thirteen questions. Under the verse the first five cross references are chips. The tab you choose is remembered from verse to verse. Since v60 the sheet’s header reads *Examine • Lampstand* with Gabe’s lamp, **Ask the Partner** waits at the thumb beside *Hear the Greek*, and opening /examine by address on a phone opens this sheet on the same verse rather than a card that points at it.

5.6.4 Tap a word: the word sheet

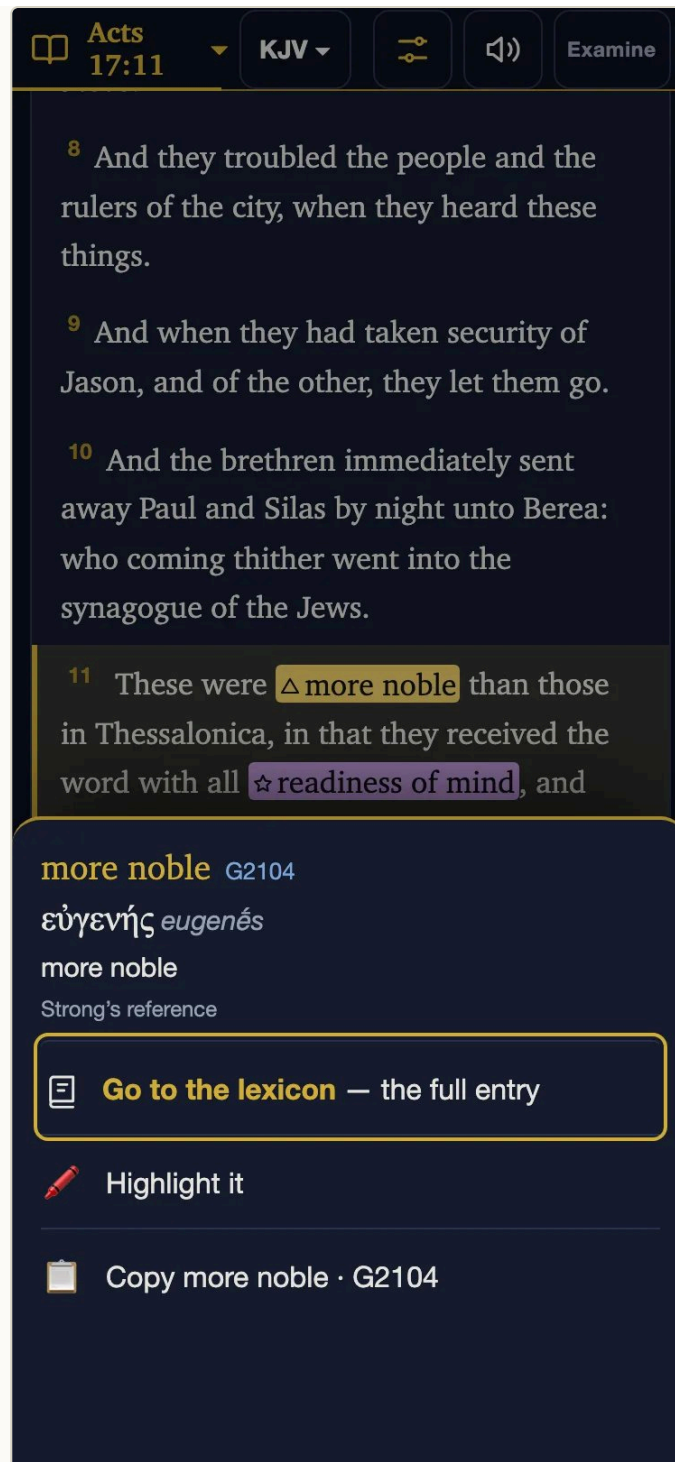


Figure 9d. More noble tapped in Acts 17:11: the Greek, how it is said, G2104, one line of meaning, and three things to do with it.

On a desktop a Strong's number sends you straight to the Lexicon tab. On a phone the Lexicon is a whole screen away, so a tap opens a card first: the word, the Greek or Hebrew behind it, its pronunciation, its number and one line of what it means, fetched from the same dictionary the Lexicon uses. Then three choices. **Go to the lexicon** opens the full entry, and leaves a gold pill — < Back to Acts 17:11 — that returns you to the exact place on the page you tapped from. **Highlight it** marks the word with the palette, as section 5.3 describes. **Copy**

puts *more noble* · G2104 on the clipboard for a note or a message. Tapping a Greek or Hebrew word in the Originals does the same, with the original on the card.

5.6.5 Settings on a phone

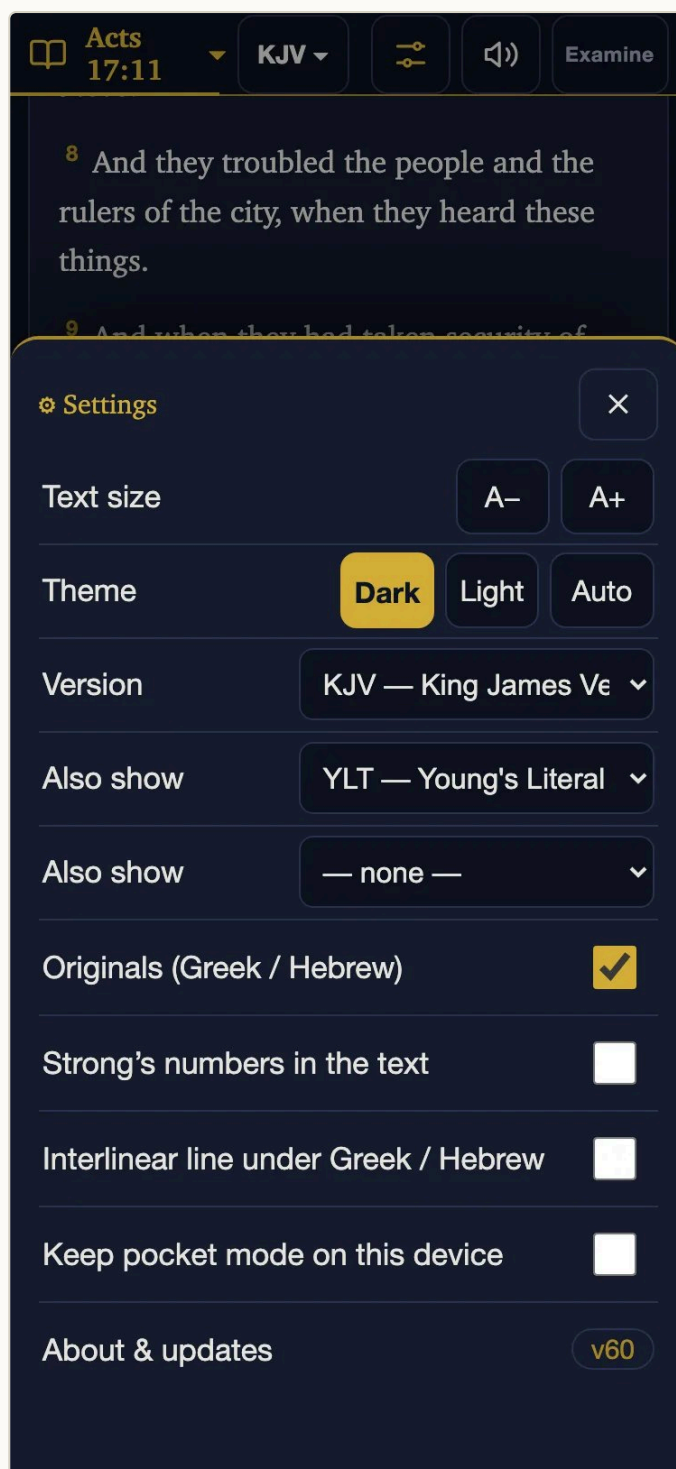


Figure 9e. The Settings sheet. These are the desktop controls of section 4.2, phone-sized; changing one here changes the same thing there.

Text size, theme — **Dark**, **Light**, or **Auto** to follow the device — which version to read and which two to keep a tap away, the Originals on or off, the Strong's numbers back in the text, the interlinear line under the Greek and Hebrew, and the switch that keeps pocket mode on

a wider screen. Nothing here is new; until v37 none of it was reachable on a phone without opening the entire desktop toolbar.

5.6.6 The gear: everything else

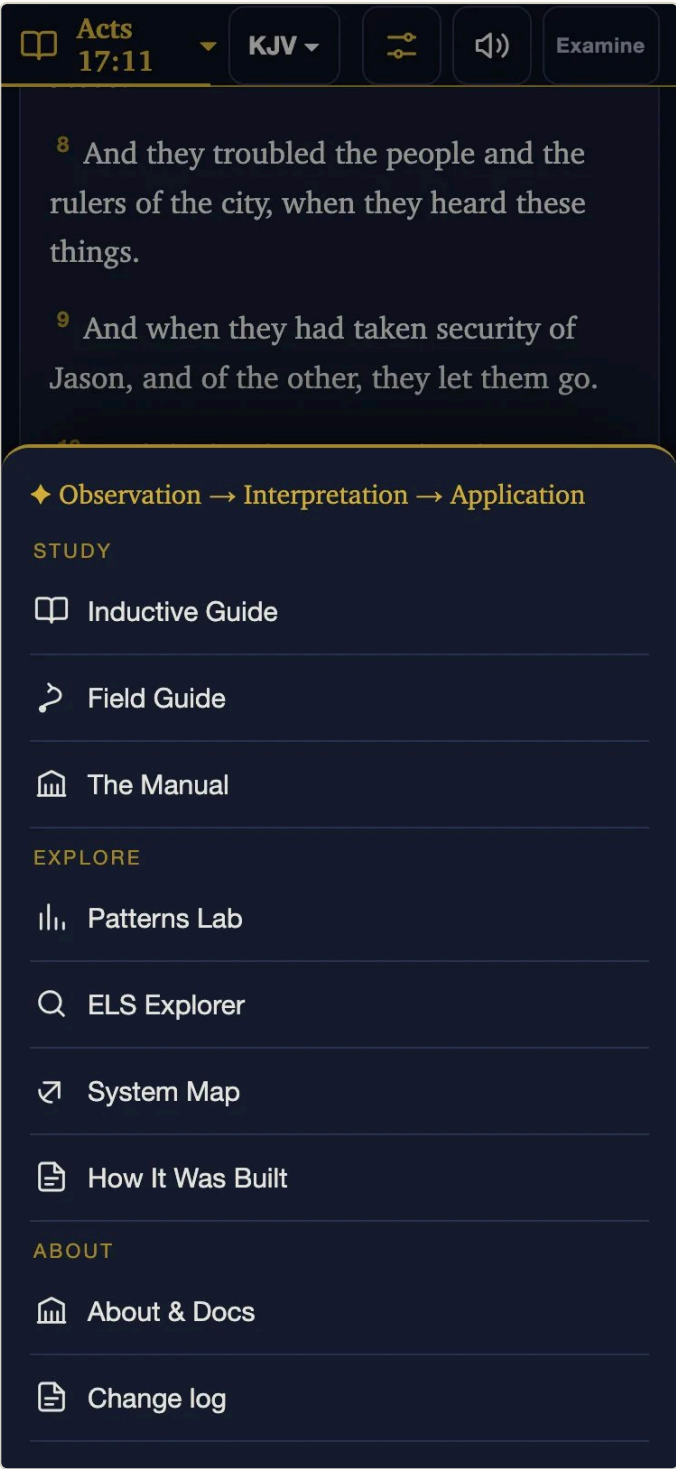


Figure 9f. The More sheet, from the gear in the header. The figure predates the Library: it shows Settings and the theme first and the documents last, the order that put the Manual below the fold of a phone.

The **Library** comes first, because it is what a reader opens this sheet for and a phone has no footer to carry it: under *Study*, the Inductive Guide, the Field Guide and this manual; under *Explore*, the Patterns Lab, the ELS Explorer, the System Map and *How It Was Built*; under

About, the About & Docs library, the change log, and a row that names the version you are holding and opens the update check. The documents open inside the app, section 5.6.9. Then *Tools*: Deeper, Search, the Blog and Topical Paths. Then *Device*: Settings, a link to this verse, and the one-tap light-or-dark switch, because reading outdoors is a phone thing. The same list, in the same order, is behind the **Library** button in the footer on a Mac or an iPad — one table paints both. (Guzik is in the Library's *Outside* group and at the foot of Deeper; section 9.6 explains how that link brings you back.)

5.6.7 Tap a tab twice: the sub-strips

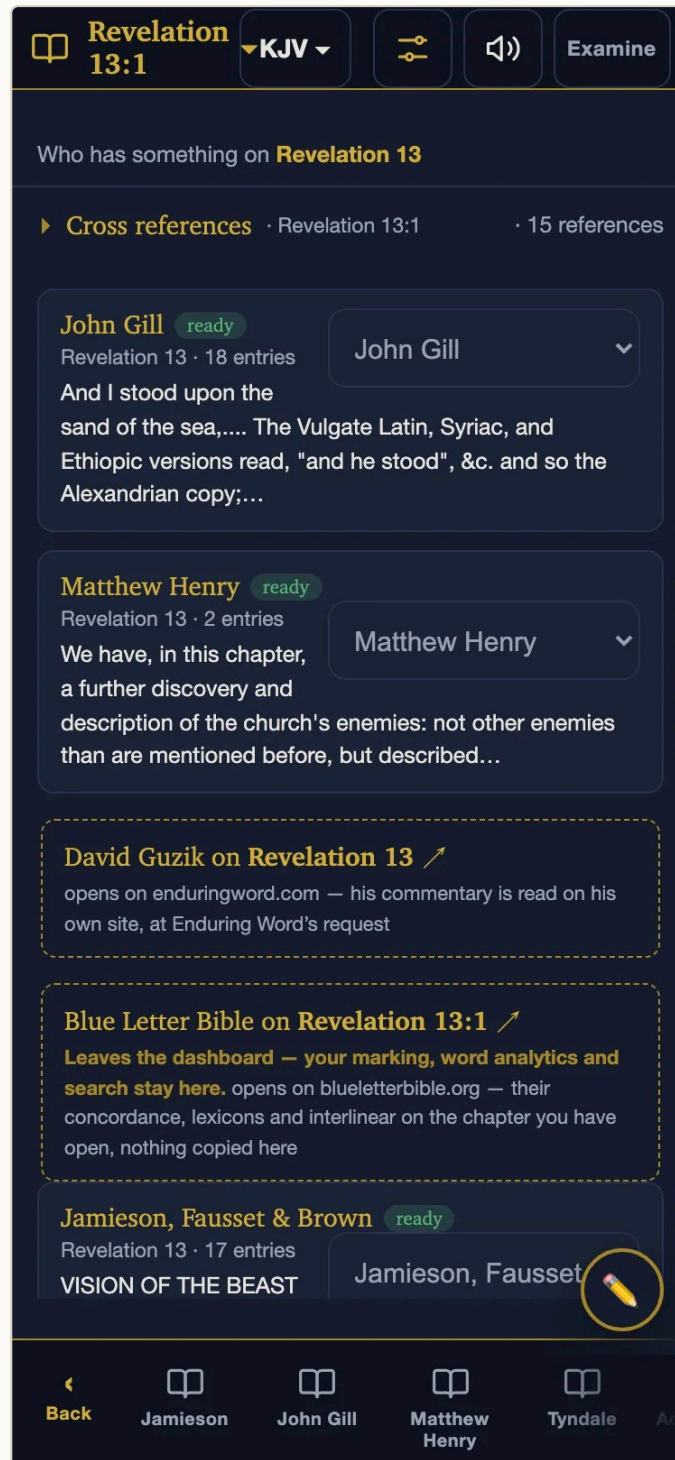


Figure 9g. Deeper on Revelation 13, with its own strip underneath: Back, then one chip per commentator.

Some tabs have a second row. Tap **Deeper** once and the commentary list opens; tap it again and the strip becomes the commentators themselves, one chip each, with **Back** at the left. Tap **Read** a second time and the strip becomes your translations, so you can swap the two shown without opening Settings — two at most, because two is what a phone can compare.

5.6.8 Tap the reference: the picker

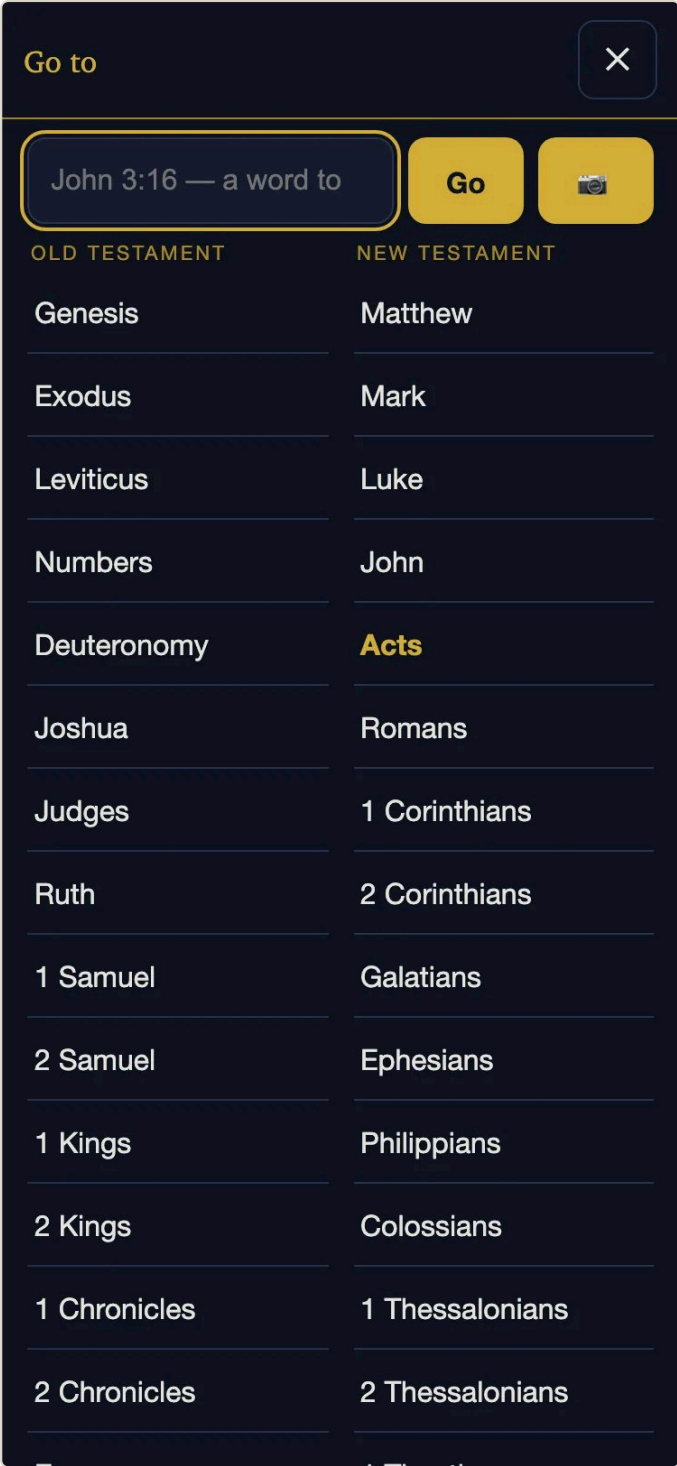


Figure 9h. The picker. Type a reference, a word, or a pasted verse, or tap a book, then a chapter, then a verse.

Tap the reference in the header and a real picker opens rather than the desktop dropdowns. Type *John 3:16* and press Go; type a word instead and it hands you to Search with the word

filled in; paste a sentence of a verse (v41) and it lands on the verse it came from, whichever translation it was copied from — section 4.1 says how; or tap 📷 beside *Go* and hold the camera over the page (v43) — section 5.7. Or tap a book, then a chapter from the grid, then a verse — *Whole chapter* is first. The last five places you went wait at the top as chips, and *All desktop controls* at the foot is the old toolbar, for the one time you need something only it has.

5.6.9 Reading the manuals inside the app

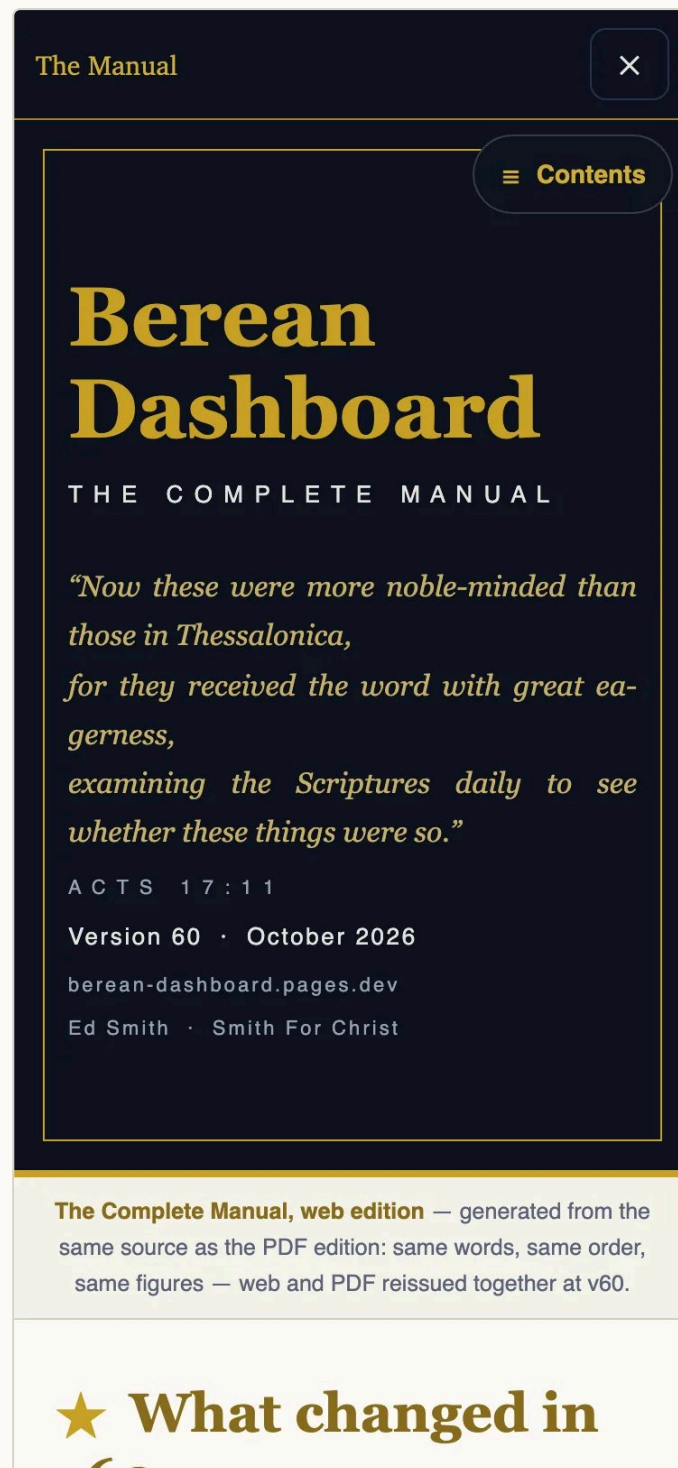


Figure 9i. This manual, open inside the app on a phone. The contents live behind the pill at the top right.

Every document under *Read* opens in a sheet inside the app, in the app's own type, rather than kicking you out to a browser tab. Close it and you are back on your verse. On a phone the contents column of this manual and the Field Guide folds behind a **≡ Contents** pill; tap a section and it closes.

5.6.10 Marking on a phone

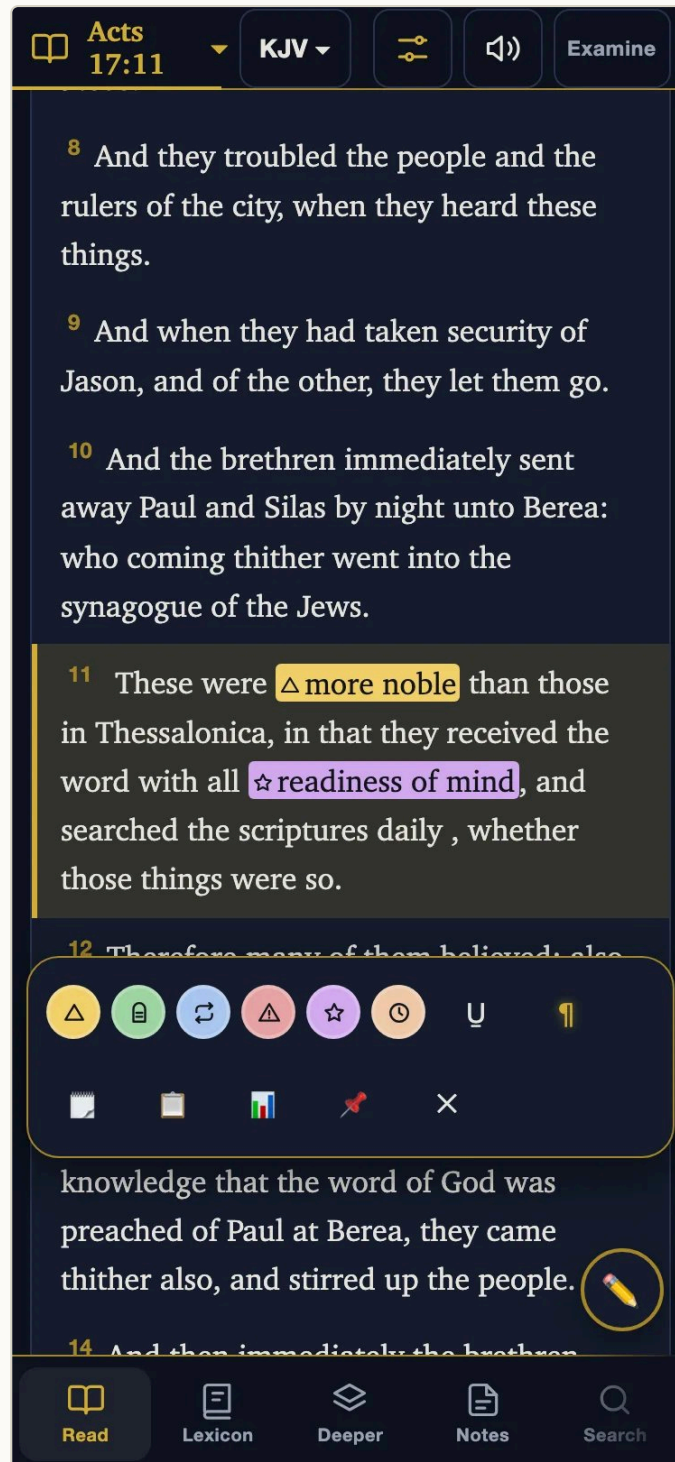


Figure 9k. The palette on a phone since v40: six dots and seven buttons, every one of them a finger's width, wrapped to two rows — here with ¶ on, so the next colour marks the whole of verse 11.

Marking on a phone is the pencil (section 5.4) and this palette. Until v40 the palette on a phone was the desktop's, drawn small — dots twenty pixels across and buttons of fifteen — and it was the one surface pocket mode had not resized. Now every dot and every button is a finger's width, and the palette wraps inside the screen. ¶ is the button to know: with it on, a colour marks the whole verse, in every version at once, which on a four-inch screen is often what you meant.

Two things you would have noticed without knowing why

The King James text as it comes from the source sometimes ends a verse with a stray marginal note — *whom: or, whom, said he, I preach* at the end of Acts 17:3 — and until v37 the app showed it as scripture and read it aloud as scripture. It is gone, on every screen size. And a space had been creeping in before commas and full stops after every tagged word, which is the source's doing; it is closed.

The voice controls in the Lexicon tab (section 7.5) fold into a 🗨 **Voice** line on a phone so the entry comes first; the instructions say *tap* where they say *click* on a desktop, and the double-click door of section 5.2 is not offered on a phone, because a double tap zooms the page instead.

5.7 The camera: hold it over the page

New in v42, remade in v43 so that there is nothing to press, and in v44 brought to the Mac. Put the Bible on the desk and the iPad or the phone in your hand. On an iPad, 📷 sits beside *Open* in the top bar; on a phone it is in the picker, beside *Go*. On a Mac it appears whenever the Mac can see a camera — its own, or an iPhone standing beside it through Apple's Continuity Camera (macOS Ventura and iOS 16 or later, the same Apple ID, Bluetooth on, nothing to install): then the iPhone is the lens and the Mac's screen is the pane of glass. Tap the button and the browser asks whether the app may use the camera — the only moment it ever asks. Where more than one camera exists, a small picker in the bar under the picture chooses between them, prefers the one whose name says *iPhone*, and remembers your choice. A full-screen viewfinder opens with a gold guide across the middle. Hold the guide over a verse and keep your hand still. That is all.

When the hand has been still for a moment the strip of the picture under the guide is read — on the device, by the phone's own text recogniser where the browser has one and otherwise by a reader the app carries with it, about six megabytes that load the first time and never again — and the verse lights on the page: a soft gold line under each of its printed lines.

Beneath the picture, the reference, the verse as your own translation has it, and the Greek or Hebrew word by word with how each is said — the same words the Originals column shows, section 4.3. Move down the page and the next verse follows. Move quickly and the outline fades until you stop; the verse you had stays. A sure reading changes the verse at once; a doubtful one must be seen twice; a miss never takes away what is there. The line under the picture always says how many of the verse's words were found.

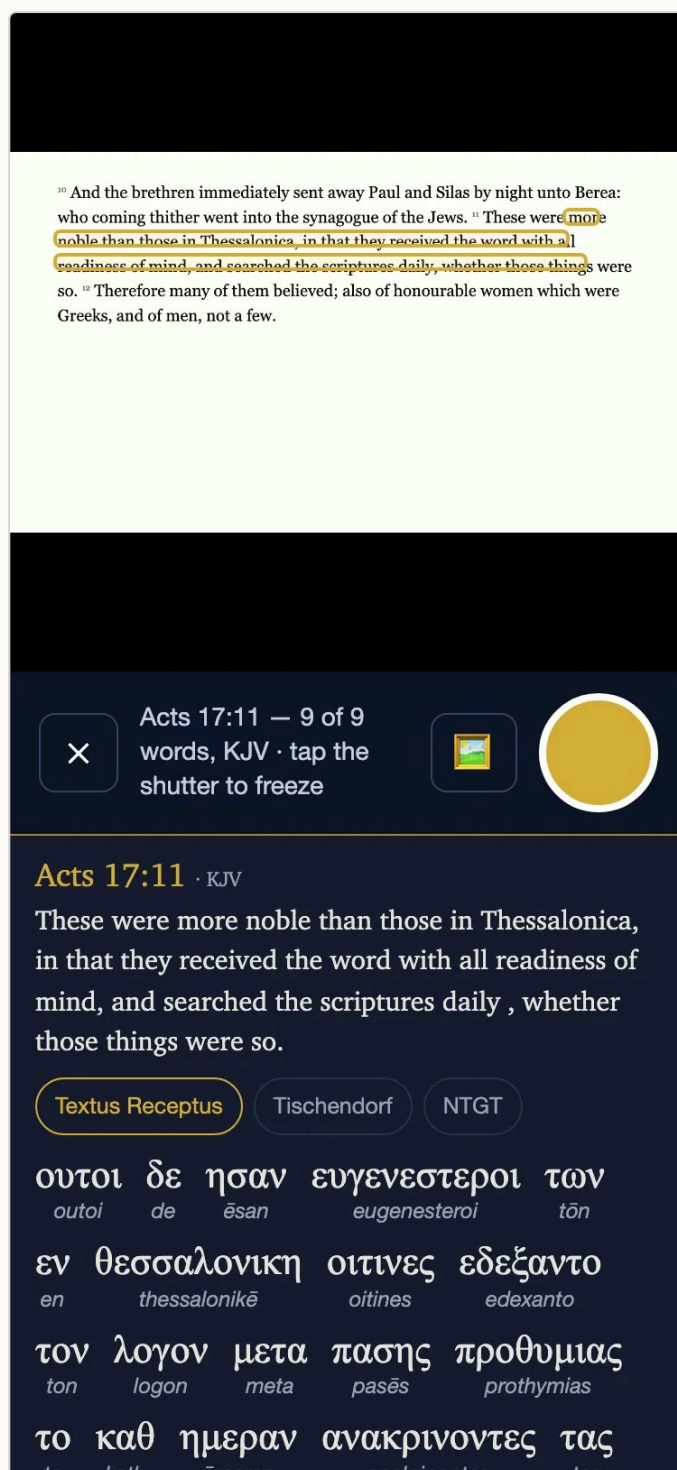


Figure 9I. Holding the guide over Acts 17:11 with nothing pressed: the verse outlined on the page, and beneath it the verse and its Greek, each word with its transliteration. Taken by the app's own camera — the rig fed it a printed page.

The shutter freezes the page and maps it. Tap the round button and the picture stops; the whole page is read, and every verse the reader finds becomes a box you can tap — the line under the picture says *3 verses on this page — tap another*. Tap one and the strip beneath shows it.  opens a photo you already took and explores it the same way, with no Bible in reach. **Tap any Greek or Hebrew word** in the strip and the Lexicon opens on it. **Open in the Dashboard** goes to the chapter with that verse in focus; **Another verse** raises the camera again; **×** closes it, and closing it turns the camera off.

Which Greek (v44). Under the Greek sit three chips — *Textus Receptus*, *Tischendorf*, *NTGT* — and they choose which Greek text is shown: the same choice the settings gear makes for the Originals column (section 4.3), one tap instead of a trip to the gear. Match it to the Bible on the desk. A King James or Young’s was translated from the Textus Receptus; an ESV, NIV or NASB from the critical text, of which Tischendorf’s 8th is the nearest the app carries; the World English Bible from the Majority text, to which the Textus Receptus stands close. Strong’s numbers ride natively on Tischendorf’s 8th, so on that text a tapped word opens the Lexicon by its number; the Textus Receptus and NTGT carry no tags, and there a tapped word looks itself up by its spelling. How each word is said is shown on all three. The Hebrew side has one text and no chips.

Three things worth knowing. The picture never leaves the device; nothing about it is sent anywhere, and there is no server that could receive it. Live reading is paced to be kind to the phone — the guide’s strip only, never two readings at once — so a verse takes a moment to appear, and a page with many verses is better frozen and tapped than hovered over. And a photograph is not a scan: glare, a curved gutter and a small face all cost the reader words; moving closer so one verse fills the guide helps more than anything else. What the camera does not yet do is glide the outline with the page as you sweep across it — that is the next step, and the plan for it is in the repository.

6 Notes: the deep dive

This is the part of the app I care most about, so it gets the most pages. Everything here is in the **Notes** tab.

6.1 Studies, and why there is more than one

A *study* is a named container: its own notes, its own marks, its own color legend. You might have one called *Acts* — *the noble-minded* and another called *Romans* — *the righteousness of God*, and a third that is just this autumn’s small group. They can all contain notes on the same chapter without colliding.

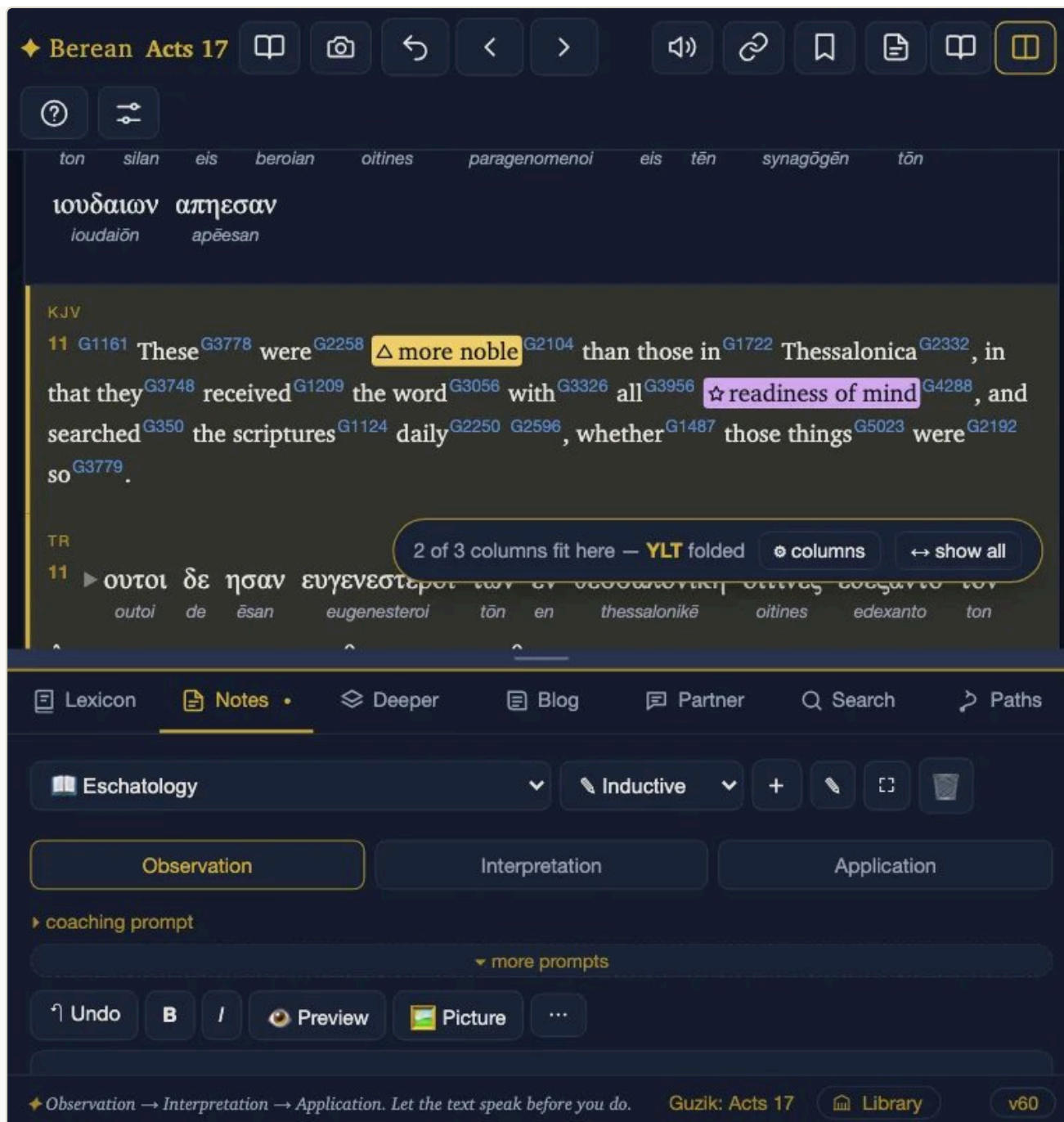


Figure 10. The top of the Notes tab: which study you are in, and which of the three movements you are working in.

- 1 **Study picker** Switch between your studies. Switching reloads the notes and the marks together.
- 2 **New study** Creates one and asks you to name it.
- 3 **Rename** Renames the current study.
- 4 **Full screen** Expands the notebook across the whole window. **Esc** brings you back.
- 5 **Delete** Deletes the entire study — every chapter of notes and every mark in it. This one cannot be undone, so it is the only button here I would think twice about — which is why, since v39, it is the smallest button in the row

and the last, an icon with its full name in the tooltip, rather than the largest.

6	Other studies	When another study also has notes on this chapter, it says so here and offers you a chip to jump straight to it.
7	Observation	What does the text say?
8	Interpretation	What does it mean?
9	Application	What must change?
10	Coaching prompt	A collapsed line that opens into the questions for whichever movement you are in.

6.2 Observation, Interpretation, Application

The three tabs are not folders. They are an order of operations. The app will not stop you jumping to Application first, but it will keep quietly putting Observation on the left, and after a while that does its work on you.

Open the *coaching prompt* line and you get the questions for the movement you are in, in the app's own words:

Observation	What does the text say? Who, what, when, where? Repeated words, contrasts, comparisons, commands, cause and effect, terms of conclusion — <i>therefore, so that.</i>
Interpretation	What does it mean? Context first: what did it mean to the original audience? Compare Scripture with Scripture. Check key words in the original language.
Application	What must change? Is there a promise to trust, a sin to confess, a command to obey, an example to follow? Be specific and personal.

Underneath the prompt is a row of chips. Tapping one drops a heading into your notes so you do not have to type it. In Observation they are the observation moves — *Who / What / When / Where, Repeated words, Contrast, Comparison, Commands, Cause to Effect, List*. In Interpretation they are *Context, Word study, Cross-references, Author's intent, What it meant to them*. In Application they are *Promise to trust, Sin to confess, Command to obey, Example to follow, Prayer*. Every one of the three also ends with + **verse**. Be clear about what that one does: it drops in a labelled stub, **v11** —, and leaves the writing to you. It does not paste the verse text.

The chip that *does* paste the text is the gold one at the front of the row, reading **Copy verse v11 + questions** with your focused verse number in it. That one puts the whole verse into your notes together with the inductive questions for the box you are in, which is usually what people are reaching for when they press + **verse** and wonder why nothing arrived.

New in v58. Where a chip lands is now a rule, not an accident. If you are writing in the box, the heading goes in after the line your cursor is on — never in the middle of a sentence — with one blank line each side and your cursor on the line beneath it. If you are not in the box (you tapped the chip straight from the chapter), it goes to the *end* of the note, under everything you have written, not at the top. A heading that is already in the note is not written twice: the chip takes you to the end of that part and says so. There is no empty bullet under a heading any more; the line is yours. **Copy verse** lands by the same rule, and either one is a single **Undo**.

And the other half of the same complaint: with **Preview** on, the rendered copy used to paint over the *Verse notes* and *Marking legend* folds beneath it, because the box that holds the editor and the preview kept the floor of the editor alone. It now holds both, measured, and nothing beneath is covered at any width.

6.3 The editor and its toolbar



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KJV

11 ^{G1161} These ^{G3778} were ^{G2258} **Δ more noble** ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} **☆ readiness of mind** ^{G4288}, and searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192} so ^{G3779}.

2 of 3 columns fit here — YLT folded

🔍 columns

↔ show all

TR

11 ▶ οἱ τοὶ δὲ πρὸς εὐερεστείον τοὺς ἐν θεσσαλονικῇ οἱτινες ἐδίδοντο τοὺς

📖 Lexicon

📝 Notes •

🔍 Deeper

📖 Blog

🗨 Partner

🔍 Search

📍 Paths

📖 Eschatology



🔍 Inductive



Observation

Interpretation

Application

▶ coaching prompt

📖 Copy verse v11 + questions

Who / What / When / Where

Repeated words

Contrast

Comparison

Commands

Cause → Effect

List

Terms of conclusion

Expressions of time

Chapter theme

▼ more prompts

↶ Undo

B

/

👁 Preview

🖼 Picture

...

The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

⚙ What did I miss?

▶ 📌 Verse notes — none in this chapter

▶ 🎨 Marking legend — what each color means



Word analytics

counts for your marked words — measured, not remembered

wired

▶ 📁 Note manager — search and browse every note you have written

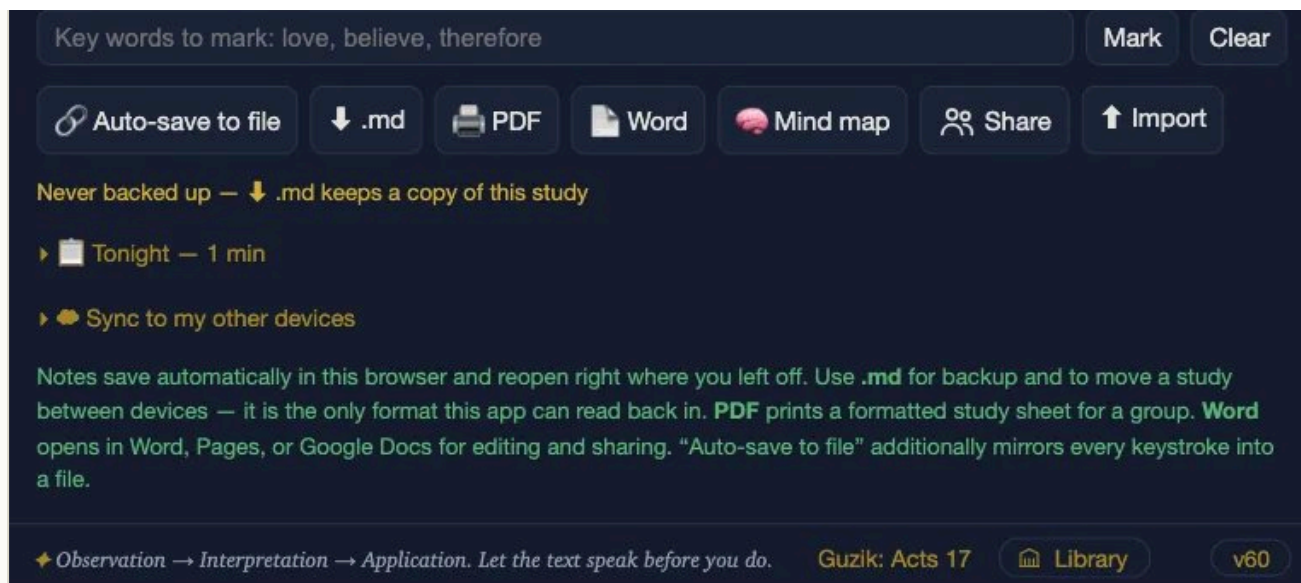


Figure 11. The note editor and its toolbar. This is where most of the work happens.

1 Undo	New in v35, and it undoes more than typing. Text edits step back one change at a time — ⌘Z does the same — and the bigger actions have their own layer: delete a study by accident and the Undo button offers that back too, named, so you can see what you are about to restore before you restore it.
2 Bold	Wraps the selection in bold.
3 Italic	Wraps the selection in italics.
4 Heading	Makes the current line a heading.
5 Quote	Makes the current line a quotation — what I use for the verse itself.
6 List	Makes the current line a bullet.
7 Preview	Toggles the formatted view described next.
8 Picture	New in v35. Puts a photograph or an image into the note at the cursor — a whiteboard, a map, a page from a book. The picture is shrunk, stored on the device beside your notes rather than inside them, and the note itself carries only a small reference, so a big photo can never crowd out your writing or take it down with a failed save. Section 6.9 explains how pictures travel in an export.
9 Dictate	Talk instead of type. Section 7.1.
10 Hear notes	Reads your own notes back to you. Section 7.2.
11 The notebook	Plain text, saving itself constantly. The word Saved flicks on above it every time it does.

Since v39 the toolbar shows its everyday half — **Undo**, **B**, **I**, **Preview**, **Picture** — and folds the rest behind one ⋮: heading, quote, list, dictation and read-back. Every one of them is still there, one tap in; what changed is that the writing box gets the height they used to take, and the two rows of coaching chips above it show two rows and then say *more prompts* rather than pushing the box off the screen. On an iPad every control in this pane is now sized for a finger.

6.4 Preview, and what the formatting marks do

The notebook is plain Markdown. You do not have to know what that means — the toolbar buttons write it for you — but it is worth knowing that the symbols you see while typing are not clutter. Two stars around a word makes it bold. A hash at the start of a line makes it a heading. A greater-than sign makes it a quotation. A dash makes a bullet. Press **Preview** and the editor splits: your typing above, the formatted result below.



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KJV

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📖 Lexicon 📝 Notes • 🔍 Deeper 📖 Blog 🗨 Partner 🔍 Search 🔗 Paths

📖 Eschatology



🔍 Inductive



Observation

Interpretation

Application

▶ coaching prompt

▼ more prompts

↶ Undo

B

/

👁 Preview

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The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

💡 What did I miss?

▶ 📌 Verse notes — none in this chapter

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Word analytics

counts for your marked words — measured, not remembered

wired

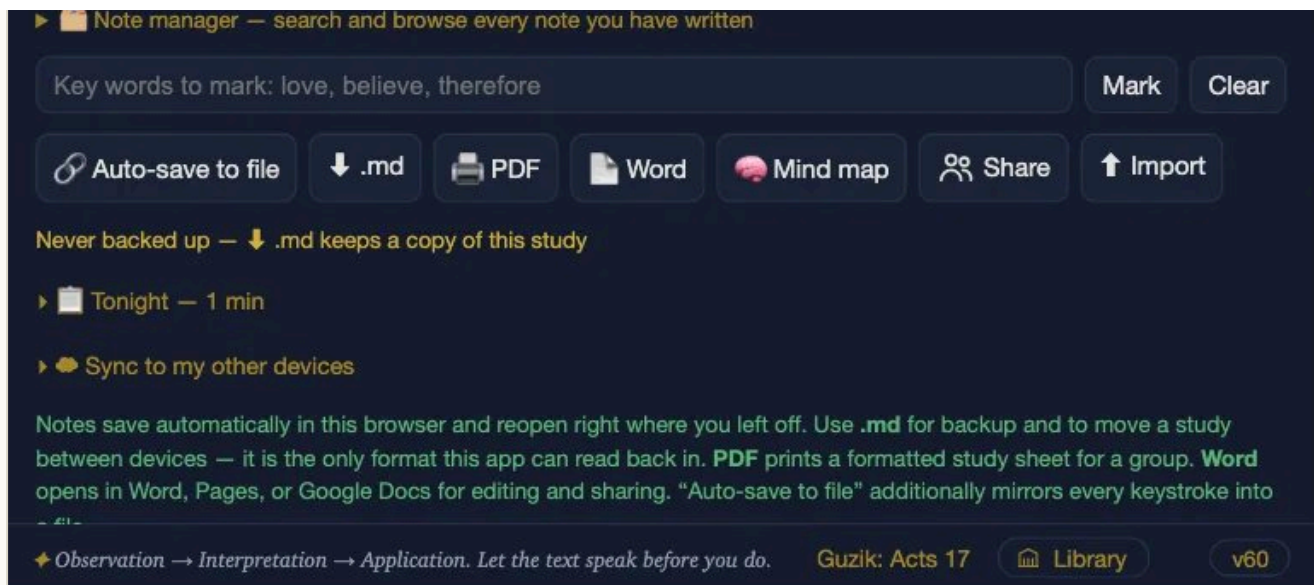


Figure 12. Preview on. The raw notes above, the formatted version below. The exports are built from this same text, with a title, the chapter headings and a list of your marks added around it.

I keep Preview off while I am writing and turn it on before I export. The reason to care is that Markdown is what makes the export honest: the file you get out is the same text you typed, readable in any editor on earth, and re-importable here.

6.5 Full-screen notes

The expand button in the study row throws the notebook across the entire window with the editor and the preview side by side. This is the mode for the moment when you have stopped looking things up and started writing. **Esc** returns you to the study view.

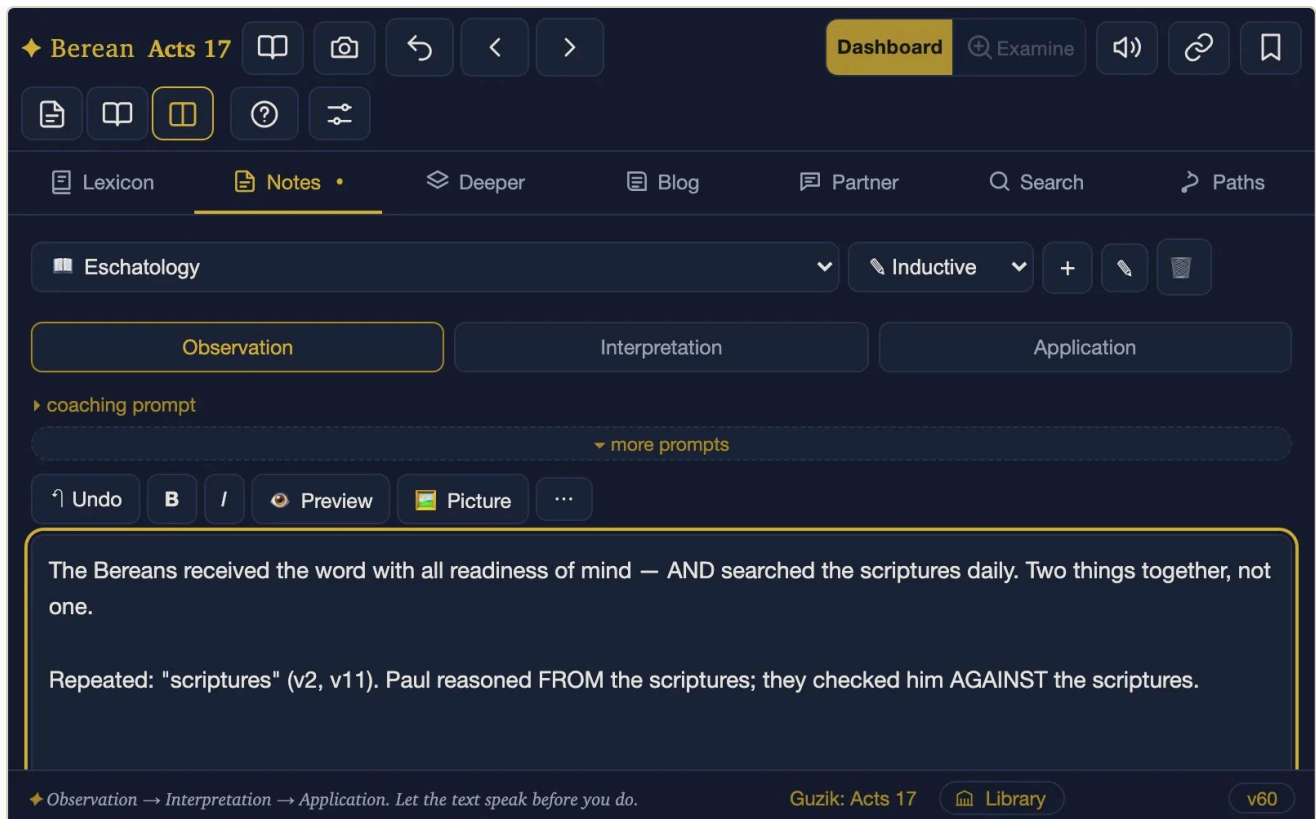


Figure 13. Full-screen notes. Editor on the left, formatted preview on the right, the whole width of the window.

6.6 The marking legend

A color only means what the legend says it means. Under the notebook, open *Marking legend* and you get a line for each of the six. Every new study starts with the set I use — gold is *God — His character and actions*, green is *command or instruction*, sky is *key repeated word*, rose is *sin or warning*, violet is *promise or blessing* and amber is *time, place or contrast*. That is a starting point and nothing more. Type over any of them.

Colour	Shape (v50)	What I use it for
Gold	Triangle	God — His character and actions
Green	Tablet	Command or instruction
Sky	Two arrows turning	Key repeated word
Rose	Warning sign	Sin or warning
Violet	Star	Promise or blessing
Amber	Clock	Time, place or contrast

The shapes are fixed to the colours and were chosen to fit the meanings the legend starts with; section 5.3 says why they are there at all. Each study carries its own set, so a study of Romans can use the six colors for six entirely different things than a study of Acts.

New in v58. Under the six lines sit two **presets**: *Berean*, the set above, and *Precept-style*, the meanings a reader trained in the Precept method expects — God, Jesus and the Spirit in gold; commands to obey in green; key words in sky; sin, the enemy and warnings in rose; promises, blessings and covenant in violet; time, place, contrast and terms of conclusion in amber. One tap writes the six meanings into the study you are in; the preset lights while all six still match, and goes dark the moment you edit a line, which is the point — a preset is a starting place, not a rule. The colours and the shapes never change with the words.

6.6b Word analytics — counting what you marked

Under the notebook, always visible, sits  **Word analytics** (the palette carries the same button, so a fresh mark is one tap from its numbers). It lays out a table: each single-word mark of the open chapter is a row, wearing its own highlight color, and the columns are measured counts — **this chapter**, **this book**, the **Old Testament**, the **New**, and the **whole Bible**.

The numbers are counted, never remembered from somewhere else — and since v24, the canon columns are *exact*. The chapter column comes from the loaded text while you watch. For English words, the Old Testament, New Testament and whole-Bible columns are read from a word table shipped beside the app — every word of the translation counted whole-word, testament by testament, built from the very edition the app displays — so *god* in the KJV says 4,556, with the small-caps renderings of the Name (*LORD*, *GOD*) fully counted, and the whole Bible is the sum of the two testaments, never a third guess. The book column is its own live scan of just that book. The exact tables ship for the public-domain editions (KJV, WEB, YLT); any other edition falls back to live paged scans, and a cell whose scan hit its page limit says $\geq$ — a floor, honestly labeled, rather than a floor passed off as a total.

Hebrew and Greek words marked from their dictionary entries are counted by their **Strong's number**, not by spelling — the original languages inflect, so the same word is written dozens of pointed ways, and the number is what gathers every spelling under one count. Mark מִלְכָּם in Genesis and the OT column reads 2,606 — the reference concordance count, exactly — while the chapter column counts the tagged words on the page, the same words the highlight colors. A bare form marked without a number first looks for its number in the tagged text itself — one distinct number in the chapter's tags and the row counts by it, so marks made in earlier versions heal without being touched; only when the text is ambiguous does an honest dash remain. And every number riding on your marks — including the English-side bridge marks — gets its own **number row**, labeled by the number and counted by it, exact on *any* translation: the tag count does not care which English stands in column one, so even a copyrighted edition with no word table shows exact figures on its number

rows. Nor does it care which *original* you display: some editions carry no Strong's tagging (bolls' Textus Receptus among them), and there the analytics borrows tags from the tagged edition of the same testament — Tischendorf for Greek, the WLC for Hebrew — keeping the text you chose on screen and naming the lender in a line under the table. A chapter with no tagged text anywhere says so with a dash, never a false zero. Phrases are deliberately absent: counting a phrase is the Search tab's job (section 9).

And since v29 the colors borrow too. The borrowing above was about *counting*; the highlight now follows it. Mark *church* in Revelation while the untagged Textus Receptus stands in the Originals column and εκκλησιας colors with it — the untagged column borrows its numbers from the tagged edition at render time, matched spelling by spelling, so count and color finally agree everywhere the counting already did. Where a spelling the tagged text uses for two different numbers turns up, it is left *uncolored* rather than guessed — the same refusal the dash makes in the table, made in the margin instead.

KJV

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2 of 3 columns fit here — YLT folded

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↔ show all

TR

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📖 Lexicon 📄 Notes • 🔗 Deeper 📖 Blog 🗨 Partner 🔍 Search 🔗 Paths

📖 Eschatology



🔍 Inductive



Observation

Interpretation

Application

▶ coaching prompt

📄 Copy verse v11 + questions

Who / What / When / Where

Repeated words

Contrast

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Expressions of time

Chapter theme

▼ more prompts

↶ Undo

B

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👁 Preview

🖼 Picture

...

The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

💡 What did I miss?

▶ 📌 Verse notes — none in this chapter

▶ 🎨 Marking legend — what each color means



Word analytics

counts for your marked words — measured, not remembered

wired

No single-word marks in this chapter yet. Tap one word in the text, pick a color, and leave "all in this chapter" ticked — then this button measures it. (Phrases are counted in the Search tab.)

▶ 📁 Note manager — search and browse every note you have written

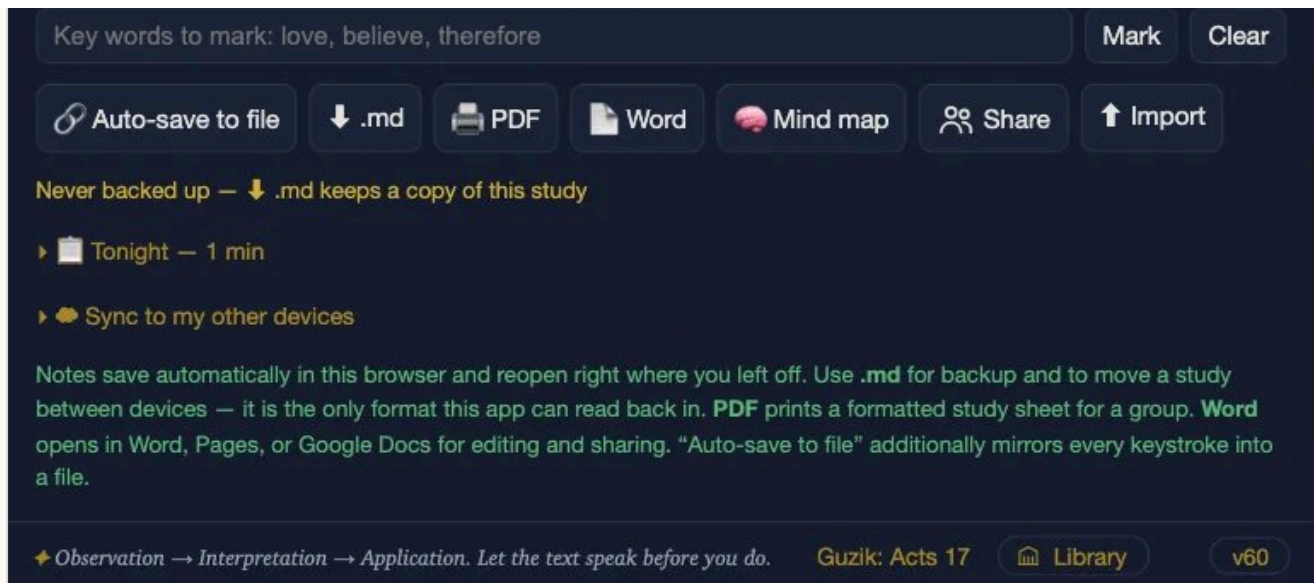


Figure 13a. The Notes tab with Word analytics one tap below the notebook.

6.7 The note manager

Open *Note manager* — its label now reads *search and browse every note you have written*, and that is the whole promise. You get every chapter you have notes on, across every study, with a count of which of the three movements you have filled in and how many marks are in it. Click a reference to jump there. The small bin on a row deletes just that chapter’s notes and marks within that study, which is a far gentler thing than the Delete button at the top.

New in v35, a **search box** sits at the top of the manager. Type a word and the list narrows to the notes that contain it, whichever study and whichever chapter they live in — the fastest way to answer “where did I write about the beast from the sea?” when the answer is three studies ago. Clear the box and the full list comes back.

6.8 Keyword marking

Below the manager is a box that reads *Key words to mark*. Type words separated by commas — *love, believe, therefore* — and press **Mark**, and every occurrence in the open chapter is highlighted at once. Six terms is the limit; type a seventh and it is quietly ignored. **Clear** removes them. This is the fastest way to do the classic observation exercise of finding a repeated word, and it is the one I reach for first in a new chapter.

KJV

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TR

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📖 Lexicon

📝 Notes •

🔗 Deeper

📖 Blog

🗨 Partner

🔍 Search

📡 Paths

📖 Eschatology



🔍 Inductive



Observation

Interpretation

Application

▶ coaching prompt

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Who / What / When / Where

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Terms of conclusion

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Chapter theme

▼ more prompts

↶ Undo

B

/

👁 Preview

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...

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Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

⚡ What did I miss?

▶ 📌 Verse notes — none in this chapter

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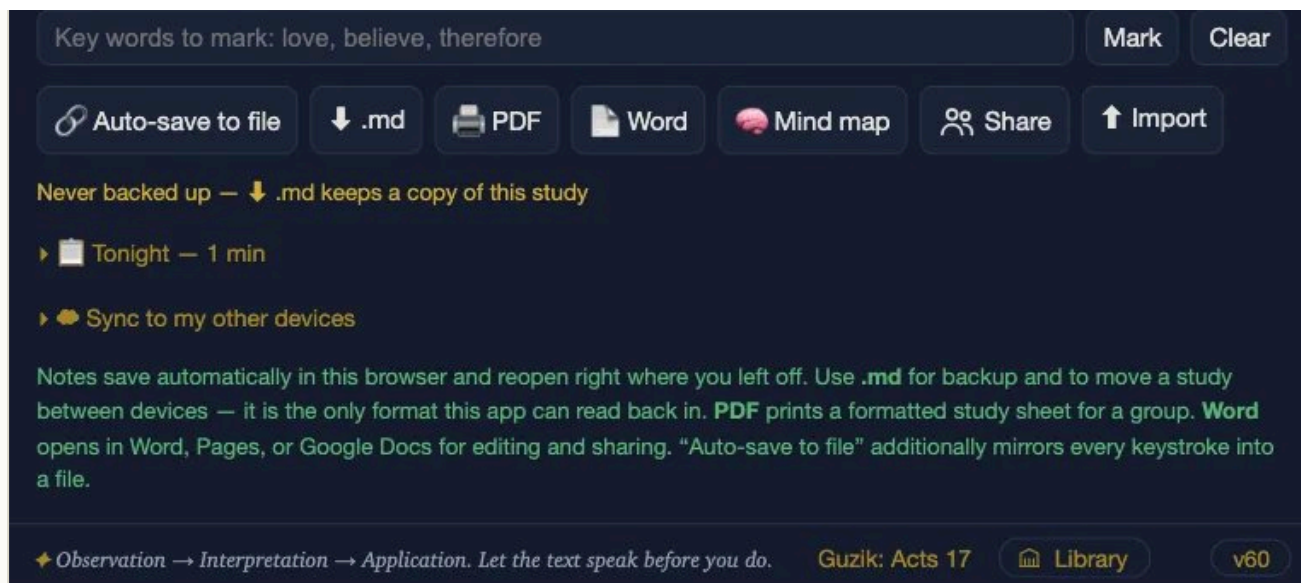


Figure 14. Everything below the notebook: the legend, the note manager, keyword marking, and the export row.

1	Legend rows	One line per color. Write what each one means to you, in this study.
2	Note manager	Every chapter with notes, in every study, with a jump link and a per-chapter delete.
3	Key words box	Comma-separated words to highlight throughout the chapter.
4	Mark	Applies them.
5	Clear	Removes them.
6	Auto-save to file	Mirrors every keystroke into a file on your own disk. Section 6.9.
7	Markdown export	The archival format, and the one to bring back in. Section 6.9.
8	PDF	Opens your system print dialog, formatted as a group handout. Choose Save as PDF there.
9	Word	A Word document. It also opens in Pages and in Google Docs.
10	Import	Reads a Markdown file this app exported and brings the whole study back.
11	The reminder	A standing note about where your work lives and what each button is for.

6.9 Getting your notes out, and back in

Five ways out, one way in. Understanding the difference matters more than any other house-keeping detail in this app.

Markdown (.md)	The one that matters. A plain text file containing your notes exactly as you wrote them, plus a hidden block at the bottom that carries your marks and legend. This is the format to keep, the format to back up, and the format that comes back whole — notes, marks, legend and, from v35, your pictures, carried inside the file itself so the export stands alone on any machine. The Import button will also accept a plain .json file of notes and merge it into the study you are in, but that path carries no marks and no legend, so treat .md as the real one. Since v40 it also carries the study log (section 6.13) under its own heading.
PDF	Opens your browser's print dialog with the study laid out as a handout. Choose <i>Save as PDF</i> in that dialog if you want a file rather than paper. Good for a group. Not a backup — it cannot come back in.
Word	A .doc file that opens in Word, Pages and Google Docs. This is what I send when someone wants to edit or comment. Also not a backup.
Xmind (.xmind)	New in v35. Your study as a mind map — the study at the centre, chapters as branches, your observations, interpretations and applications fanning out from each. Opens in the Xmind app on Mac, iPad and phone. Built for seeing a whole study's shape at once rather than reading it line by line; like PDF and Word, it is a way of looking, not a backup.
Auto-save to file	Available in browsers that support it, chiefly desktop Chrome and Edge. You choose a file once, and from then on every keystroke is mirrored into it. When it is on, the status line tells you the filename and the time of the last save. Point it at a new file rather than an existing study file: it writes, it does not read, so choosing a file you have already exported to will overwrite it rather than pick up where it left off.
Import	Reads a Markdown file this app exported. If a study of that name already exists it asks whether to replace it, and if you say no it brings the file in under a new name rather than losing either copy.

New in v58. The handout now carries the **passage with the marks in it**. For every chapter you have marked, the marked verses are printed with one verse either side for the sense, each phrase in its colour, and each colour wearing its shape as a small glyph in front of the phrase — the triangle for gold, the tablet for green, the turning arrows for sky — so a copy run through a black-and-white copier keeps the meaning the colour carried. An underline mark prints as an underline. And when the verse you are standing on has a syntax tree (section 9a.6b), its **block diagram** is printed last, drawn by the same lines the stage draws, right to left for the Hebrew. Nothing is sent anywhere; the chapter comes from the copy the app already holds.

How to move a study to another device

1. On the first device, open the study and press **.md**. You get a file.
 2. Get that file to the other device however you normally move files — email it to yourself, drop it in iCloud or Drive, AirDrop it.
 3. On the second device, open the Berean Dashboard, go to the Notes tab, press **Import**, and choose the file. Notes, marks and legend all come across.
- Or, since v39, do none of that: open 🌩 *Sync to my other devices* at the foot of the Notes tab, press **Set this up** on the first device, and on the second either scan the pairing code or type the 24 words. v52
- Section 6.12 says exactly what travels and what the server can and cannot see. The **.md** file remains the copy you hold in your own hand.

6.10 Notes across open windows

New in v19, and born from a real morning's study: Daniel 7 in one window, Revelation 13 in a second, Ezekiel 38 in a third, and one *Eschatology* study taking notes from all three. Every window of the Dashboard shares your studies. Write an observation under Daniel and it is waiting for you in the Revelation window — the study flows live between windows while *Shared notes* (section 4.2) is ticked.

Each window keeps its **own** chapter and its **own** current study. Three windows on three passages never chase each other; only the words travel. Two unrelated studies in two windows never interfere at all.

Underneath the option sits a protection that is never off. Before v19, the last window to close silently overwrote everything the other windows had written since it opened — and for notes that live only on your device, that was the one way to lose work without ever seeing an error. Now every save merges study by study, and the newest edit of each study wins. A window that has been sitting stale all afternoon can only add what it actually wrote; it can never rewind the rest. Delete a study in one window and it stays deleted everywhere — a window still showing it will tell you so in plain English and step aside.

One honest boundary: if you are typing in the *same* study in two windows in the same instant, the later keystroke wins for that line. The windows sync within a second of each pause, so in practice this never bites — but the app does not pretend to be a multi-user editor. It is one student, several windows, one notebook.

6.11 A note on a verse

New in v39. Not every thought belongs in the chapter's Observation, Interpretation or Application. Sometimes one verse deserves a line of its own, and until now that line went into the chapter note with the verse number typed by hand. A **verse note** belongs to the verse. There are three ways to write one: select the verse and press  on the marking palette; tap the small  that appears after a verse number once a note exists; or open  **Verse notes** at the foot of the Notes tab, where every verse note in the chapter is listed and **+ Note on...** starts a new one on the focused verse.



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KJV

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TR

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🔍 Deeper

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🗨 Partner

🔍 Search

📍 Paths

Observation

Interpretation

Application

▶ coaching prompt

▼ more prompts

↶ Undo

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👁 Preview

🖼 Picture

⋮

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Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

💡 What did I miss?

▼ 📌 Verse notes — 1 note in this chapter

A note that belongs to one verse. Select a verse and press 📌 on the palette, tap 📌 beside a verse number, or:

Acts 17:11

Noble-minded is measured by what they did next: they searched. Eagerness alone is not the virtue here — eagerness that checks is.

+ Note on verse 11

▶ 🎨 Marking legend — what each color means



Word analytics

counts for your marked words — measured, not remembered

wired

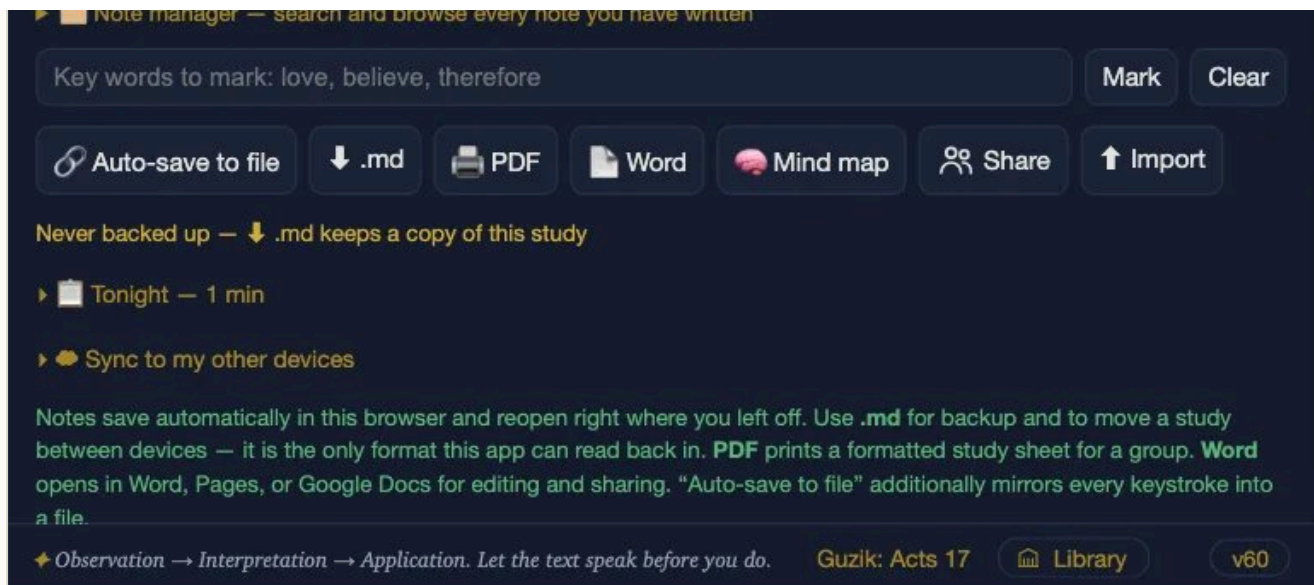


Figure 14a. The Verse notes fold at the foot of the Notes tab, with a note on verse 11. The same note is what the  beside the verse number opens.

Underneath, a verse note is one more field of the chapter’s note — not a new kind of thing. That is why it goes into every export under its own *Verse 11* heading, why the note manager’s search finds it, why the Study Partner can read it, and why it travels with sync like everything else, without any of those needing to learn a new shape. On the phone, the verse sheet (section 5.6.3) shows the verse note under the versions.

6.12 Notes on more than one device

For thirty-eight versions this manual said there would be no sync, because there was no version of sync that did not mean me holding your notes. v39 is the version there is, and I want to be exact about what changed and what did not, because I changed my mind in writing and the terms are written where the code is.

What did not change. Your notes still live in this browser on this device. There is still no account, no e-mail address, no password to lose and nothing to cancel. The app works exactly as before if you never open the fold.

What changed. At the foot of the Notes tab there is now a shut fold,  *Sync to my other devices*. Open it and press **Set this up**. The app generates the key — you do not choose one and you never type one — and shows you 24 words once, to write down. To bring a second device in, press **Pair another device** on the first: a square code appears on its screen, and on the second device **Scan a pairing code** opens the camera and reads it — the key crosses the room without anyone typing it or seeing it. The 24 words are for the day you have no first device to hold up: **I have a recovery phrase** takes them. v52 When you press **Sync now**, your studies, notes, marks and legends are sealed on your device with that generated key, and only then sent. The server stores something it cannot read. The key itself never leaves

the device. Pictures and each device's own settings — columns, text size, theme — do not travel, and the fold says so.

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192} so ^{G3779}.

2 of 3 columns fit here — YLT folded

🔗 columns

↔ show all

TR

11 ▶ οἱ τοὶ δὲ πρὸς εὐερεστείον τοὺς ἐν θεσσαλονικῇ οἱτινες ἐδίδοντο τοὺς

Lexicon

Notes •

Deeper

Blog

Partner

Search

Paths

📖 Eschatology



🔍 Inductive



Observation

Interpretation

Application

▶ coaching prompt

▼ more prompts

↶ Undo

B

/

👁️ Preview

🖼️ Picture

⋮

The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

💡 What did I miss?

▶ 📌 Verse notes — none in this chapter

▶ 🎨 Marking legend — what each color means



Word analytics

counts for your marked words — measured, not remembered

wired

▶ 📁 Note manager — search and browse every note you have written

Key words to mark: love, believe, therefore

Mark

Clear



Auto-save to file



.md



PDF



Word



Mind map



Share



Import

Never backed up — ↓ .md keeps a copy of this study

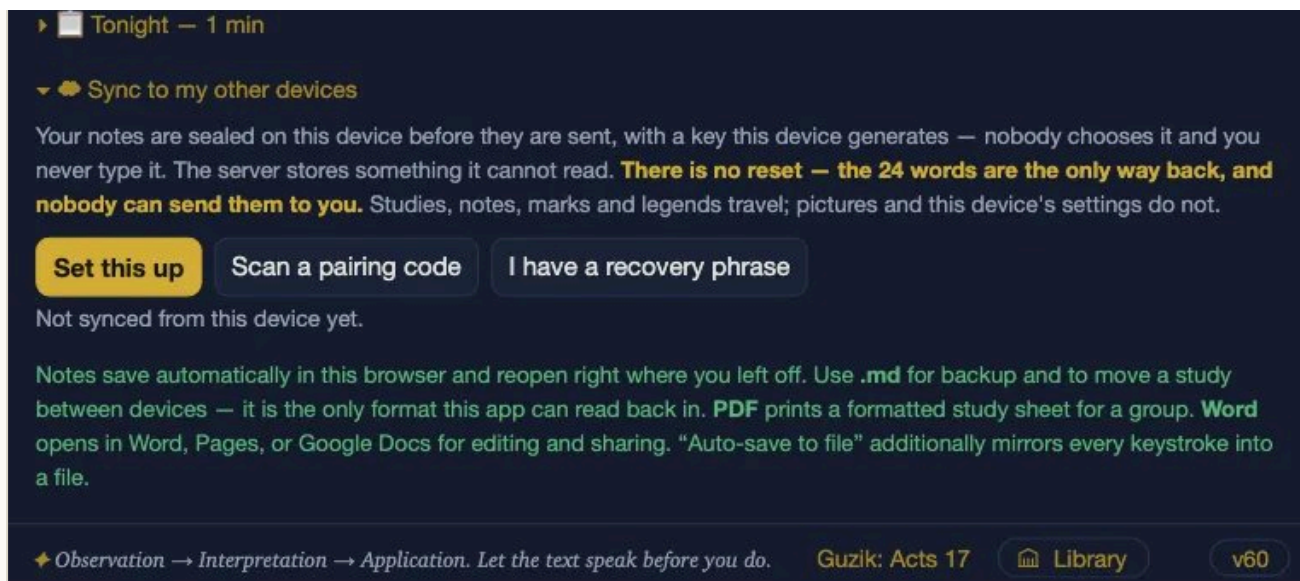


Figure 14b. The sync fold, open, on a device that has not set sync up: the warning that there is no reset and that the 24 words are the only way back, then **Set this up**, **Scan a pairing code** and **I have a recovery phrase**. Once set up, **Pair another device** stands where **Set this up** is.

There is no reset. No e-mail, no recovery question, nobody who can help — that is the price of a server that cannot read your notes. Since v52 the way back is the **24 words** the app shows you once when you set sync up. Write them down, or put them in a password manager, and you will not be asked for them again unless you lose a device. Lose the words and the backup is scrap; the app says so before it takes one. v52

When two devices disagree. If you changed the same note on your iPad and your laptop between syncs, the app keeps both. The other device's words are joined under a line that says *also written on your other device*, counted, and named in the message you get after the sync, so you can settle it yourself. I would rather hand you an untidy note than quietly throw away the paragraph that mattered. Deleting a study on one device deletes it on the others; a study you delete and later recreate under the same name survives, because a deletion only outranks the edits that came before it.

Forget this device clears the stored key and this device's memory of what it last synced. It deletes nothing, on this device or the server.

6.13 Tonight: the study log

New in v40. At the foot of the Notes tab, above the sync fold, there is a shut fold called  **Tonight**, and when you open it there is one sentence: *Acts 17 — 41 minutes. You marked 5 phrases — 3 Command / instruction and 2 Key repeated word, marked the whole of 1 verse, wrote 26 words of Observation and 16 words of Application, wrote 1 note on a verse, looked up G1537 and G4160, read John Gill, opened the cross references 2 times, asked the Partner 2 times and ran 1 search.* Every number in it is counted on this device as you work

— a chapter opened, a mark made, words written since the chapter was first opened this evening, a word looked up, a commentator read, the cross references opened, a question asked, a search run. Nothing is written for you. The app counts your work; it does not do it, and it does not grade it.



ioudaion

apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192} so ^{G3779}.

2 of 3 columns fit here — YLT folded

columns

↔ show all

TR

11 ► οἱ τοὶ δὲ πρὸς εὐερεστέροι τοὺς ἐν θεσσαλονικῇ οἱτινες ἐδίδοντο τοὺς

Lexicon

Notes

Deeper

Blog

Partner

Search

Paths

Observation

Interpretation

Application

► coaching prompt

▼ more prompts

↶ Undo

B

/

Preview

Picture

...

The Bereans received the word with all readiness of mind — AND searched the scriptures daily. Two things together, not one.

Repeated: "scriptures" (v2, v11). Paul reasoned FROM the scriptures; they checked him AGAINST the scriptures.

💡 What did I miss?

► 📌 Verse notes — none in this chapter

► 🎨 Marking legend — what each color means



Word analytics

counts for your marked words — measured, not remembered

wired

► 📁 Note manager — search and browse every note you have written

Key words to mark: love, believe, therefore

Mark

Clear

🔗 Auto-save to file

↓ .md

🖨 PDF

📄 Word

🧠 Mind map

👤 Share

↑ Import

Never backed up — ↓ .md keeps a copy of this study

▼ 📅 Tonight — 41 min

Acts 17 — 41 minutes. You marked 5 phrases — 3 Command / instruction and 2 Key repeated word, marked the whole of 1 verse, wrote 26 words of Observation and 16 words of Application, wrote 1 note on a verse, looked up G1527 and

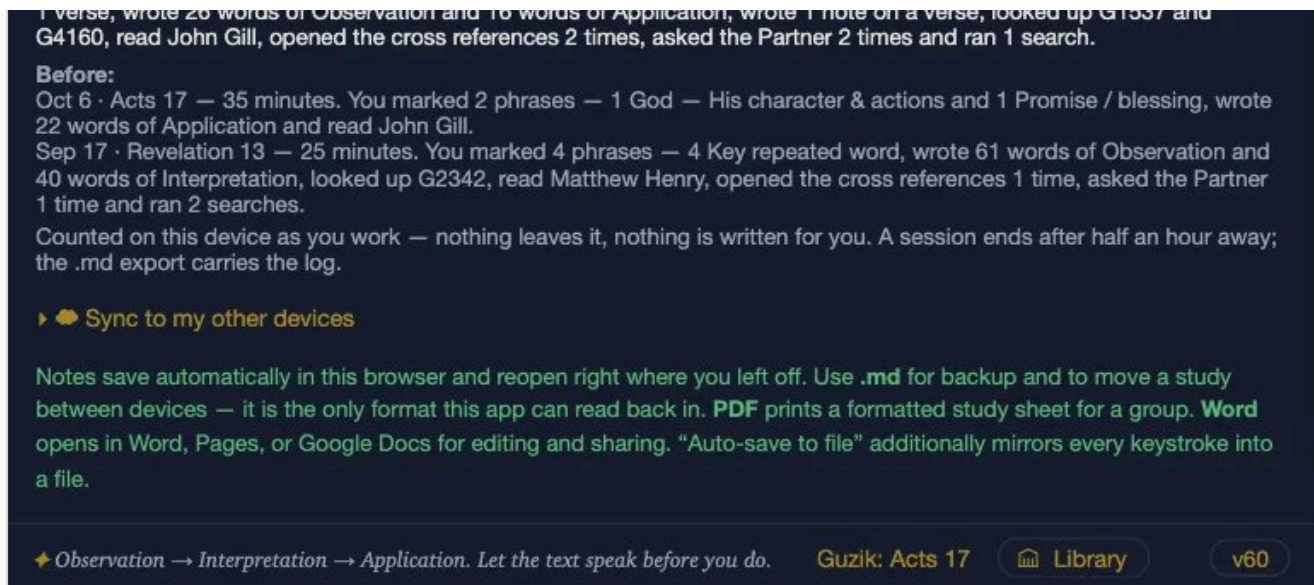


Figure 14c. Tonight, open, at the foot of the Notes tab, with the evenings before it listed underneath, one line each.

A session is an evening: it begins when you open a chapter and ends after half an hour away, and the next chapter you open starts a new one. The last thirty are kept, and the seven most recent are listed under tonight's line. The log lives in the same place as your notes and travels nowhere — it is not part of what sync carries (section 6.12), because it is a fact about this device's evening, not about the study. The Markdown export (section 6.9) carries it under its own heading, so a study's file says not only what you concluded but when you sat with it.

Why it exists: the inductive method asks you to notice what you did before you decide what it means, and that applies to the study as much as to the text. A sentence that says *you marked five phrases and wrote nothing* is worth more than a chart, and it is not a scoreboard; if it ever starts to feel like one, leave the fold shut. It is shut by default for that reason.

6.14 Sharing a marked study with your group

New in v57. A leader marks a chapter, writes a question for each step, and hands the whole of it to his group with one link or one QR code. Each person who opens it takes it into a study of their own and works over it. No other Bible software does this.

To share. In the Notes tab, on the row of ways out (.md, PDF, Word, Mind map), press **Share**. The sheet names what goes: this chapter's marks, your legend, and a question for each step if you write one — *Observation: what did the Bereans do every day?* — signed with a first name if you give one. What never goes is your own notes; a man writes his own. Press **Make the link**. You get a QR code to hold up in the room and a link to text, and **Copy the link**. The share lives thirty days; anyone holding the link can open it, so send it where your group is, not in public.

To take one. Point the phone’s camera at the code, or open the link. The app opens on the chapter with a card: *A study from Ed · “Eschatology” · Acts 17 · 3 marks · 1 question for you*, with the legend under it. **Take it into my notebook** makes a study named for the share and the leader, with the marks in place, the legend set, and the leader’s question standing above your Observation box. From then on it is yours: mark over it, write under it; nothing goes back unless you share in turn. If the leader shares the same chapter again a week later, opening his new link offers to refresh that chapter’s shared marks in the same study — your notes and your marks in other chapters stay — or to keep yours as it is.

What the server keeps. The share is sealed on your device with a key the app mints for it and never stores; the site keeps the sealed copy for thirty days under an id and cannot open it. The key travels only in the link, after the #, which a browser never sends to any server. There is no list of who received a share, no account, no name but the one you type.

7 Voice: the deep dive

There are nine separate voice features now, and they do genuinely different jobs. People conflate them, so here they are laid out plainly before the detail. Two of them — hearing a whole chapter in Hebrew or Greek, and the three controls that govern how the original languages are spoken — are new in this version.

Hear a word	A single Hebrew or Greek word pronounced for you. The speaker button in the Lexicon tab and in the Originals column.
Dictate notes	Your voice becomes text in your notebook. The microphone in the note toolbar.
Hear notes	Your notebook is read back to you. Hear notes in the note toolbar.
► Listen	The Bible chapter is read to you in English from the focused verse. ► Listen in the top bar. This button was called Read before this version.
► Hebrew / ► Greek	The chapter read to you in the original language, word by word. The button in the head of the Originals column, and a small ► on every verse in that column. New in this version. Section 7.4.
Speed, pause, native voice	Three controls at the top of the Lexicon tab that govern how the original languages are spoken. New in this version. Section 7.5.
Reading view	Not speech at all — a clean single-column page built for a reading tool like Speechify to point at.
Ask out loud	Your voice becomes a question for the Study Partner, and it sends itself. The microphone in the Partner tab.
Conversation	All of the above in a loop, hands-free. The checkbox in the Partner tab.

7.1 Dictating your notes

Press the microphone in the note toolbar. It turns into a stop square, the word *listening* appears beside it, and what you say goes into the notebook at the cursor. It is continuous: you can pause to think without it giving up on you. What it has heard but not yet committed shows in quotation marks beside the button, so you can see it is following you.

Press the button again to stop, or press **Esc**. That escape key is deliberately greedy — if you are dictating in full-screen notes, the first **Esc** stops the microphone and only a second one leaves full screen, because stopping the microphone is almost always what you actually meant.

Two housekeeping behaviours are worth knowing. Only one thing owns the microphone at a time, so starting dictation stops the Study Partner listening, and vice versa. And because browsers end long listening sessions on their own schedule, the app quietly restarts the session behind the scenes while the button is still lit. You should never notice this happening; if you do, it is a bug and I want to hear about it.

7.1a Drive mode, and the morning listen

New in v57. In the settings row, **Drive mode** fills the screen with one verse at a time, large, while the chapter is read aloud — Jarnathan where the voice is set up, the device's own voice where it is not — with four buttons a thumb can find without looking: **Mark that**, **Note**, **Next**, **Stop**, and one big **Pause**. Between verses, for a second and a half, the app listens for those same four words and nothing else: say *mark that* and the verse just read is marked gold, whole; say *note* and your words go into Observation for the chapter, prefixed with the verse, until you pause; *next* and *stop* do what they say. Nothing is listened for while the Bible is being read, and the tick under the buttons turns the listening off altogether. On an iPhone the screen must stay on — a browser will not read with the screen off — and the app says so rather than pretend.

The morning listen. When a plan is running, the Today card's **Listen to today** opens drive mode with the day's chapters queued, one after another, the Psalm and the Proverb last; the status line says how many are to come. Close it with the ✕ or Escape.

7.2 Hearing your notes read back

This is the half nobody builds, and for some of us it is the important one. Press **Hear notes** and the app reads your own notebook aloud, starting from the paragraph your cursor is in

rather than always from the top. The formatting marks are stripped out, so you hear your words and not a recitation of hash signs and asterisks.

The same button pauses and resumes. The stop square beside it stops altogether. If the notebook is empty it tells you so instead of sitting silently. And if you were dictating, starting playback stops the microphone first, because reading your notes aloud into a live microphone is a comedy nobody needs.

7.3 Listening to the chapter

The ► **Listen** button in the top bar reads the Bible chapter aloud in English, using your device's own built-in voice, which is why it is free and why it works offline once the chapter is loaded. It starts at the focused verse rather than at verse 1, so you can listen from where you are actually working. It reads slightly under normal speed. As it goes it scrolls each verse into view, so you can follow along with your eyes if that helps. Verse numbers and Strong's numbers are stripped out of what it says. The button reads ■ **Stop** while it is speaking; press it to stop.

A recorded narrator, when there is one (v50). The app can also read Scripture in a recorded voice rather than the device's. It works a verse at a time through the same **Listen** button — there is no new control — fetching the next verse while this one plays, and each verse is voiced once and kept, so nobody pays for John 3:16 twice. It will only ever read translations that are free to be read aloud: the King James, the World English Bible, Young's, the American Standard, the Reina-Valera of 1909, and the Greek and Hebrew texts. A copyrighted translation is never sent; it keeps the device voice. **And whenever the narrator cannot answer — no connection, the day's allowance used, the service not set up — that verse is read by the device voice instead, and the app says why, once.** I would rather you heard the chapter in a plainer voice than heard nothing. *On the day this paragraph was written the narrator was switched off on the live site — its key had been refused — and the device voice was reading everything, exactly as designed.*

This button was labelled simply **Read** until this version. It was renamed because the Originals column now has a reading button of its own, and two controls both saying *Read* would have been a puzzle rather than a label.

7.4 Hearing the Hebrew and the Greek

This is the largest addition in this version. The Originals column no longer just pronounces one word at a time — it will read the whole chapter to you in Hebrew or in Greek.

There are two ways in, and they sit exactly where you would look for them. The head of the Originals column carries a button that says ► **Hebrew** in the Old Testament and ► **Greek** in the New; press it and the chapter is read from the focused verse onward. And every verse in that column carries its own small ►, which reads that verse alone. The chapter button turns into ■ **Stop** while it is running; a verse button turns into ■. Press either again to stop.

While it reads a chapter it moves the highlight and scrolls the page one verse at a time, not one word at a time — so it keeps pace with your eye rather than twitching down the column. Reading a single verse deliberately does not scroll the page at all, because you just tapped that verse and moving it out from under you would be rude.

► **Listen** and ► **Hebrew** stop each other. Starting one always stops the other, because two voices reading two languages over the top of one another is not a feature anybody wanted.

What it does when there is no voice for the language

This is worth stating plainly because it is a deliberate refusal rather than a bug. Reading Hebrew or Greek aloud needs a Hebrew or Greek voice installed on your device, and most devices do not have one until you add it. If yours does not, the app tells you so — it says that no such voice is installed and that you can add one in your device's accessibility voice settings — and then it reads nothing.

It could instead read the transliteration in an English voice, and it will not. A few seconds of romanised Hebrew is a helpful approximation; several minutes of it is a different language delivered confidently and wrongly. Silence with an explanation is the honest answer, so that is what it gives.

7.5 Speed, pause, and which voice says it

Three controls govern how the original languages are spoken. They live at the top of the **Lexicon** tab, directly under the lookup box, because that is the tab you are already in when you are working with a word and wanting it said differently. All three are remembered between visits. They are folded under a 🗨 **Voice** line so the entry you came for is first — on the phone since v37, and since v39 on every screen; tap the line to open them, and they stay open on this device if you leave them so.

🗨 **Speed**

A slider from 0.3 to 1.0, and it starts at **0.6** — well under normal speaking pace, because the point of hearing a Greek word is to catch its shape, not to keep up with it. Drag it left for slower.

⏸ **Pause**

How much silence to leave between one original-language word and the next: 0 to 600 milliseconds, starting at **180**. At zero you get the old behaviour, a verse delivered as one run-on utterance. At 180 it sounds like somebody reading rather than a machine emptying a buffer.

Speak the Hebrew / Greek instead

A checkbox, off by default. It changes what tapping a single *word* does: off, you hear the sounding-out in your English voice; on, you hear the native voice as well.

The Pause slider is read fresh before every word, so if a chapter is already running and it sounds wrong, drag the slider and the very next word takes the new spacing. You do not have to stop and start again.

One thing these controls deliberately do not do

The chapter reader ignores the *Speak the Hebrew / Greek instead* checkbox entirely. That checkbox answers a different question — what should tapping a single *word* do. Pressing a button labelled ► **Greek** has already answered it. Wiring the chapter reader to the checkbox would give you a button that says Greek and reads English, which is worse than the feature being absent, because absent is at least honest.

The Speed slider governs the original-language reading. The English chapter reader and the Reading view still run at their own fixed pace, a little under normal. Whether they should answer to this slider too is an open question and it is in section 13.

7.6 Reading view

Reading view exists for the eyes first and the ears second. It takes the columns away and gives you one translation, top to bottom, in a single readable measure. There are two reasons it exists. One, sometimes you just want to read a chapter like a chapter. Two, and this is the real reason, a dedicated reading tool like Speechify needs a clean block of prose to point at, and a four-column parallel grid with superscript verse numbers is the worst possible thing to hand it. The hint in the corner says so out loud.

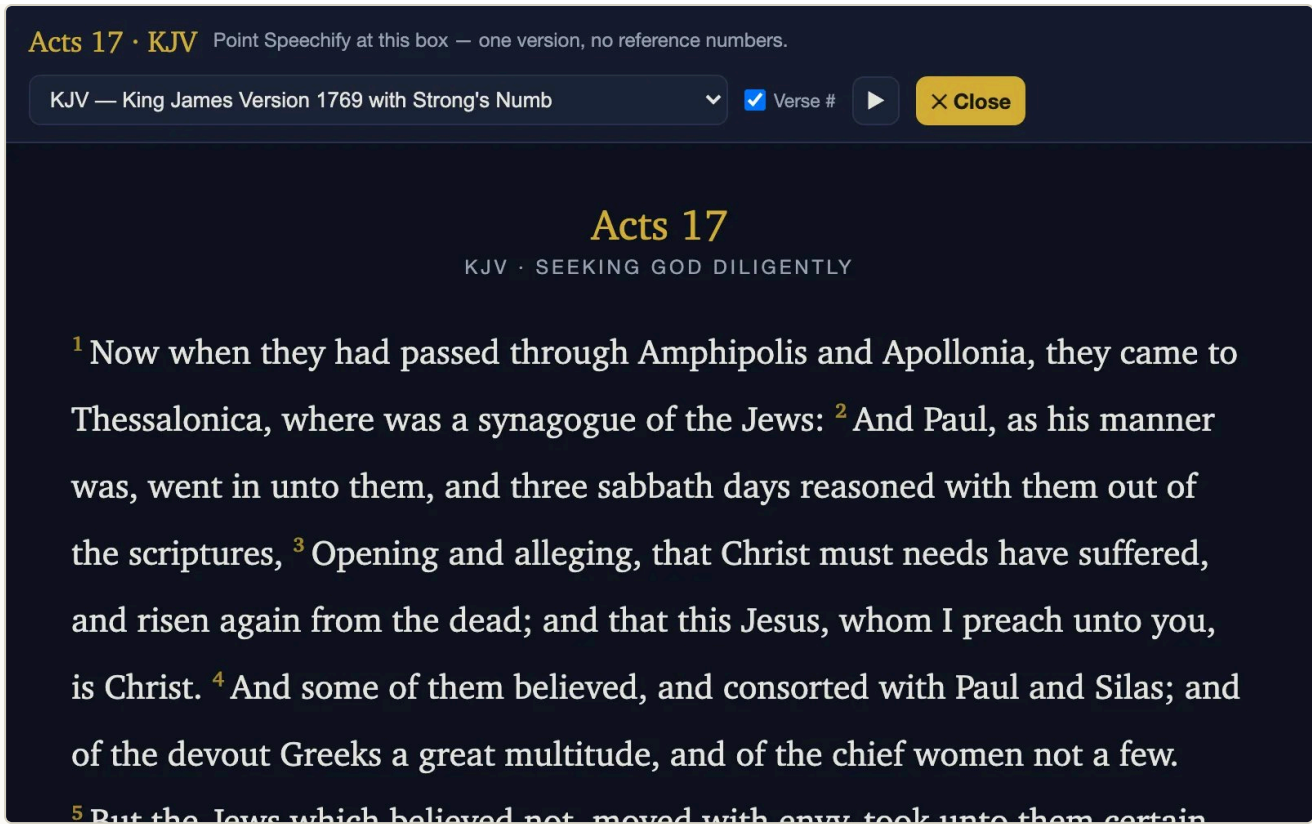


Figure 15. Reading view: one version, one column, and the option to drop the verse numbers entirely.

1	Version	Which single translation to show.
2	Verse numbers	Uncheck it and the numbers disappear, leaving pure prose. This is the setting that matters for a reading tool.
3	Read aloud	Reads this box with your device voice, same as the top-bar button but scoped to what you are looking at.
4	Close	Back to the study view. Esc does the same.
5	The text	One column, generous line spacing, serif type.

7.7 Asking out loud

In the Partner tab there is a microphone beside the Ask button. Tap it, say your question, and it sends itself — you do not have to press anything afterwards. What it heard is echoed on screen so you can see whether it understood you.

7.8 Conversation mode, hands-free

The checkbox marked *Conversation — hands-free* is dictation, sending, answering and reading-aloud wired into a loop. Turn it on and the app listens. You speak. It thinks. It speaks the

answer. Then it listens again, without you touching anything. A line under the checkbox tells you which of those it is doing at any moment.

Three details make it usable rather than maddening. It only starts listening again after it has finished speaking, so it does not hear itself and answer its own question. If the browser cuts the listening session short, it re-arms silently. And if you say nothing for two minutes it stands down, and says out loud that it is doing so, rather than sitting there with the microphone open. **Esc** turns it off at any time.

This is the mode I built the whole app around. If you never touch the keyboard and never read a paragraph, you can still study a chapter properly.

7.9 What voice needs to work

All of it uses the free speech services built into your browser. Nothing is sent to a paid transcription service and there is nothing to configure.

Speaking to you	Works essentially everywhere. This covers ► Listen, Hear notes, Reading view aloud, and the Partner reading answers.
Speaking Hebrew or Greek to you	Needs a voice for that language installed on the device itself, which is a separate thing from the browser and is not there by default. If it is missing the app says so and reads nothing, rather than reading you the transliteration in an English accent. Section 7.4.
Listening to you	Needs a browser with speech recognition — in practice Chrome, Edge and Safari. If your browser does not have it, the microphone buttons and the conversation checkbox are simply not shown, rather than being shown broken.
Permission	The first time you use a microphone the browser asks. If you say no, the app tells you plainly that the microphone was blocked and how to allow it, rather than failing in silence.
Which voice	It uses your device's English voice for English, and the best Hebrew or Greek voice it can find for the originals. If you have installed a better one in your operating system settings, the app will use it.

8 The Study Partner

The Partner tab is an AI study companion that knows which passage you have open. Its job description is printed at the top of the tab, and it is short: ask any-

thing about the open passage, and it answers like a good teacher — with a question back at you. Scripture stays the authority.

New since v36, there are two seats at the top of the tab. **Coach** is the default, every time the app opens: short answers that hand the work back to you. **Teacher** is opt-in — choose it on purpose and the Partner expounds the passage at length instead of asking you questions. Teacher also offers a *lens*, whose method it borrows: the Companion, the Expositor, the Shepherd, the Watchman or the Architect. A lens changes emphasis and order, never the doctrine; and Teacher is never restored for you on the next visit, because a long exposition should be something you asked for today.

I want to be exact about why the Coach behaves as it does, because it is a deliberate design choice and it will occasionally frustrate you. A tool that hands you the meaning of a passage on request is a tool that does your observation for you, and observation is the part you cannot outsource without losing the whole benefit. So the Partner is tuned to point you back at the text: to ask what you noticed, to suggest a word worth looking up, to name the context you might be missing. It will answer a direct factual question directly. It will not do your homework.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτὸς ἐξεπεμψαν τὸν τε παῦλον καὶ
οἱ de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεροίαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
ιουδαίων ἀπηέσαν
ioudaiōn apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192}
so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροὶ τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesteroi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πάσης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἐχοὶ ταῦτα οὕτως
echoi tauta outōs

KJV

2 of 3 columns fit here — YLT folded

🔗 columns

↔ show all

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} a

💬 **Study Partner** — ask anything about the open passage. It answers like a good teacher: with a question back. **Scripture** stays the authority.

Coach

Teacher

Ask about this passage...



Ask

▶ 🗣️ Voice

How do I study the Bible inductively?

What's the context of this chapter?

What key words should I mark here?

What does the Greek add to my focused verse?

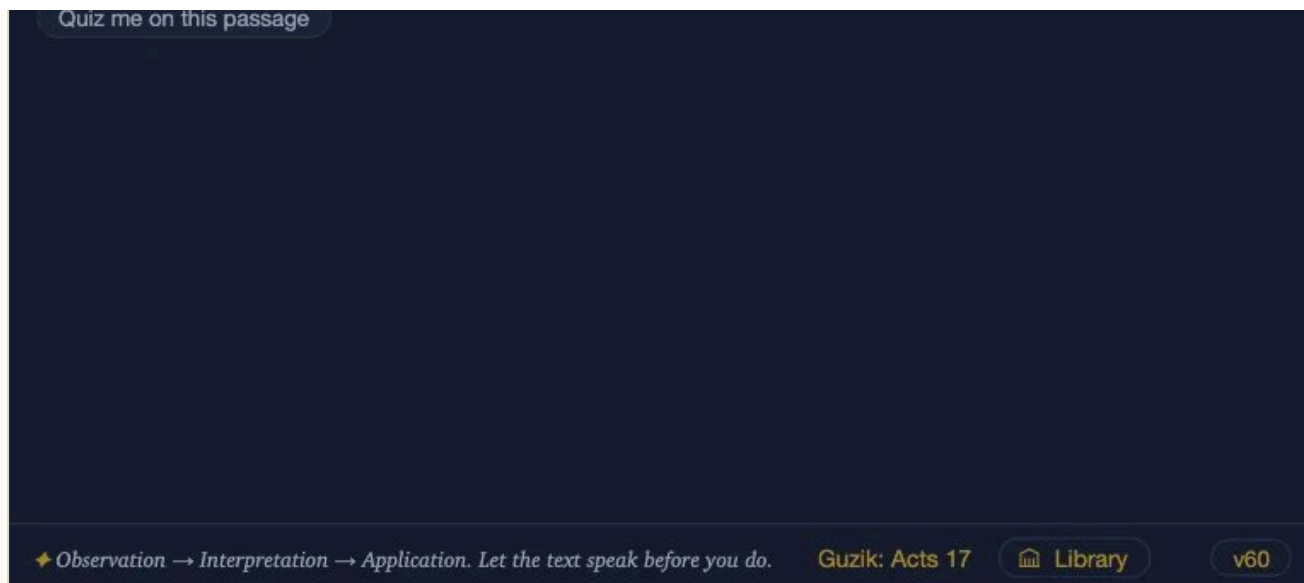


Figure 16. The Partner tab before you have asked anything.

1	What it is for	The standing description at the top of the tab.
2	Ask box	Type your question. Enter sends it.
3	Microphone	Ask out loud. It sends itself when you stop speaking. Section 7.5.
4	Ask	Sends the question.
5	Read answers aloud	Every answer is spoken as it finishes. Since v39 this and the next control sit behind a 🗣️ Voice line under the starter chips, the same fold the Lexicon uses; if you tick it, the fold stays open for you.
6	Conversation	Full hands-free mode. Section 7.6.
7	Starters	Five questions to get you moving. Tap one to send it.

The five starter chips are the questions I found myself asking most often: *How do I study the Bible inductively?*, *What's the context of this chapter?*, *What key words should I mark here?*, *What does the Greek add to my focused verse?*, and *Quiz me on this passage*. That last one is worth trying — being asked questions about a chapter you have just read is a better test of whether you actually studied it than any amount of re-reading.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτὸς ἐξεπεμψαν τὸν τε παῦλον καὶ
oi de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεριοιαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
ἰουδαίων ἀπηέσαν
ioudaiōn apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192}
so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροὶ τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesterōi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πάσης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἐχοὶ ταῦτα οὕτως
echoi tauta outōs

KJV

2 of 3 columns fit here — YLT folded

🔍 columns

↔ show all

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} not

5. **Context:** The phrase "searched the scriptures daily" is likely referring to their study of the Old Testament scriptures, which were the only scriptures available to them at that time.

In terms of practical application, "searched the scriptures daily" suggests that the Bereans:

- * Set aside time each day for Bible study
- * Approach their study with a critical and discerning mindset
- * Seek to understand the context and meaning of the scriptures
- * Verify the truth of what they hear and read against the scriptures
- * Are committed to personal growth and understanding of God's Word

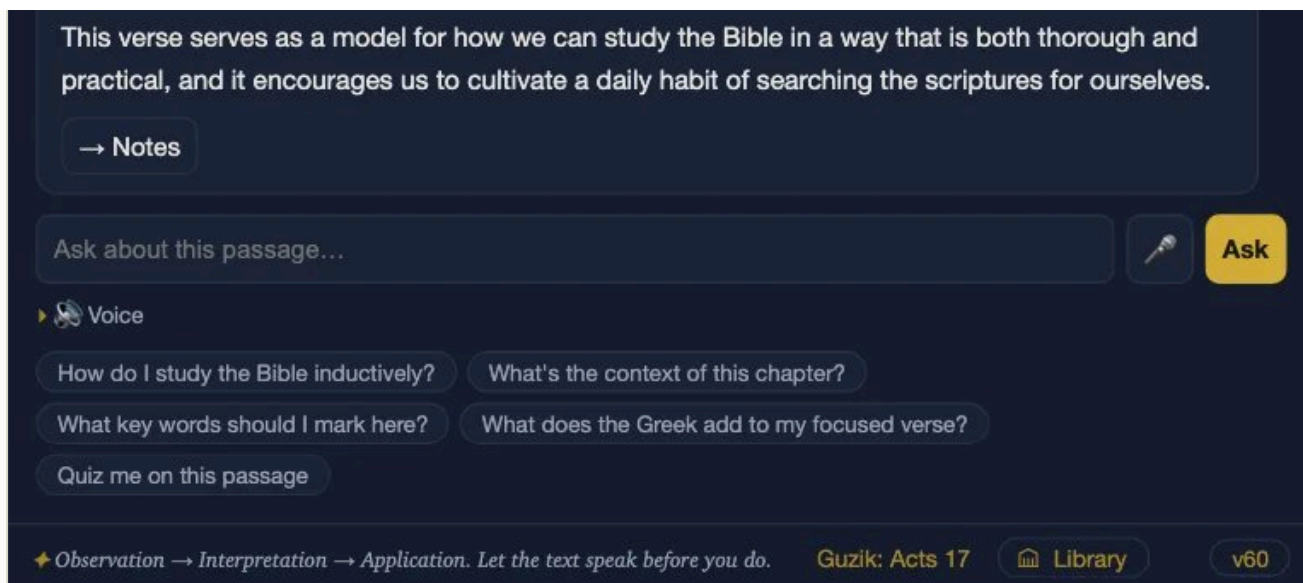


Figure 17. An exchange. Note the → **Notes** button under the answer.

Under every answer there is a small → **Notes** button. Press it and the answer is saved into your Interpretation notes for the chapter you are on. This is the bridge between talking about a passage and having actually studied it: the conversation does not evaporate when you close the tab.

What the Partner knows, and what it costs

It is sent more than the reference. With every question it gets the book, chapter and focused verse, the translation you are reading, the passage text itself, your marks, your Observation, Interpretation and Application notes for that chapter, and whatever commentary and blog material the panel has already loaded. That is what lets it answer about *your* study rather than in general, and you should know it is going before you write something in the notebook you would not want sent. It is instructed to keep Scripture as the authority and to teach rather than to conclude for you.

It runs through a small piece of code on my own hosting, which is what keeps the arrangement private and free to you. There is no sign-in and no per-question charge.

It is an AI. It can be wrong. Treat it exactly as you would treat a well-read friend who has not opened the passage as carefully as you just did — useful, worth listening to, and not the final word. The final word is the text.

What did I miss? — the Partner reads your notes

New in v57. Under the Observation box, once you have marked something in the chapter or written a line, a button says **What did I miss?** Press it and the Partner reads what you marked and what you wrote and answers with at most three lines, each the same shape: *v12 · “Therefore” · term of conclusion* — a repeated word you did not mark, a connective, a contrast, a command, a time or place word. Nothing about meaning; that is Interpretation, and you write your own first. Each line is exact words from that verse, and **Mark it** beside it makes the mark in the colour its tool belongs to. A line that does not anchor to the text is dropped before you see it, and each line wears the gold AI badge that means a model wrote

it. One press is one call — twenty an hour is the courtesy limit — and when it has nothing to add it says so.

Counts are measurements, not memories. Ask the Partner a counting question — “*how many times does the Bible say Fear not?*” — and the app does not let the model guess. It runs the same measured count the Search tab’s *Count it* button runs (section 9), hands the Partner the real numbers, and the answer is built from those numbers only. If the count cannot be taken — offline, or the source is busy — the Partner says so and points you at *Count it* rather than inventing a figure. Verse counts change with translation wording, so the answer names the translation it measured.

9 Lexicon, Deeper, Blog and Search

Lexicon — the word-study bay

The Lexicon tab is where every word study lands, whichever of the three doors in section 5.2 you came through. You can also type into it directly: a Strong’s number, a word, or a lexeme.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτὸς ἐξεπεμψαν τὸν τε παῦλον καὶ
oi de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεριοιαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
ἰουδαίων ἀπηέσαν
ioudaiōn apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192}
so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροι τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesteroi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πασης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἔχοι ταῦτα οὕτως
echoi tauta outōs

2 of 3 columns fit here — YLT folded

🔗 columns

↔ show all

KJV

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} a

📖 Lexicon

📝 Notes •

🔗 Deeper

📖 Blog

🗨️ Partner

🔍 Search

📍 Paths

G2104

Look up

▶ 🗣️ Voice

εὐγενής eugenés yoog-en'-ace

G2104

🔍 Every occurrence

more noble

- Original: εὐγένης

- Transliteration: Euges

- Phonetic: yoog-en-ace



Figure 18. The Lexicon tab showing the entry behind more noble-minded in Acts 17:11.

1	Lookup box	A Strong's number like G25 or H7225, a word, or a lexeme.
2	Look up	Runs it. Enter does the same.
3	The entry	Lexeme, transliteration, pronunciation, part of speech, and the definition — with a speaker button to hear the word and a button to drop the whole entry into your notes.

Directly under the lookup box sit the three voice controls described in section 7.5: **Speed**, **Pause**, and the **Speak the Hebrew / Greek instead** checkbox. They are in this tab rather than in the settings row because this is the tab you are already looking at when a word is being pronounced to you and you want it said slower.

Definitions come from Brown-Driver-Briggs for Hebrew and Thayer's for Greek. These are the standard public-domain lexicons; they are old, they are respected, and they are what free tools can honestly offer. The *Add word study to notes* button at the bottom of an entry saves you copying it out by hand.

Under that button sits a second one, and it does not add anything to your notes: **Blue Letter Bible** ↑. One tap opens blueletterbible.org in a new window, on the very Strong's number you are reading — their lexicon entry, their concordance, their word lists. It is the same arrangement David Guzik's commentary lives under, arrived at from the opposite direction: Enduring Word wrote and asked that their commentary be read on their own site, and Blue Letter Bible's permissions page says plainly that no permission is needed to link to them, while asking that nobody scrape them. Both answers point at the same thing, so that is all the app does. It fetches nothing from them, stores nothing of theirs, and quotes nothing.

Section 1 said Blue Letter Bible is where you look things up and Berean is where you do the work; this button is that sentence made into a door.

On a few entries the button changes its wording, and that is deliberate. Their lexicon pages answer to a Strong's number, and the numbering itself runs out — Hebrew at H8674, Greek at G5624 — while a few entries here carry a lexicon code that is not a plain number at all. Past either edge there is no page that matches the number, so instead of the ordinary button you get **Search Blue Letter Bible** ↑, which opens a search of their site for the word itself and lets their own search find it a home. The two are worded differently on purpose. You should be able to tell which door you are about to walk through before you tap it.

Deeper — a collection of commentators

This tab was called *Guzik* in the app's earliest versions and held one commentary. It is now called *Deeper* and holds a shelf: **six seats**, each seating a classic verse-by-verse voice, each swappable for another. When you have done your own observation — and only then — this is where the witnesses come in.

Open it and you do not land in a commentary. You land on a list, headed **Who has something on Acts 17** — with your own chapter in place of Acts 17. Each seated commentator gets a card, and each card tells you what the app has actually found before you commit to reading: *ready* with an entry count means the text is there; *checking* means the app is still asking; *couldn't load* means the ask failed — a network problem, not an absence. If a commentator simply has nothing on your chapter, the list says so plainly — Keil & Delitzsch wrote on the Old Testament only, and on a New Testament chapter the list tells you exactly that rather than hiding the fact. Hiding a card because the network dropped would tell you something false about the commentator; those two states are kept carefully apart.

VERSE OF THE DAY · THURSDAY, OCTOBER 8

“But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.”

Isaiah 64:8 · KJV

Open the verse

🔔 Each morning

Remember this

KJV

1 And ^{G2532} I stood ^{G2476} upon ^{G1909} the sand ^{G285} of the sea ^{G2281}, and ^{G2532} saw ^{G1492} a ^{G2342} beast ^{G2342} rise up ^{G305} out of ^{G1537} the sea ^{G2281}, having ^{G2192} seven ^{G2033} heads ^{G2776} and ^{G2532} ten ^{G1176} horns ^{G2768}, and ^{G2532} upon ^{G1909} his ^{G846} horns ^{G2768} ten ^{G1176} crowns ^{G1238}, and ^{G2532} upon ^{G1909} his ^{G846} heads ^{G2776} the name ^{G3686} of blasphemy ^{G988}.

TR

1 ▶ και εσταθην επι την αμμον της θαλασσης και ειδον εκ της θαλασσης
kai estathēn epi tēn ammon tēs thalassēs kai eidon ek tēs thalassēs
 θηριον αναβαινον εχον κεφαλας επτα και κερατα δεκα και επι των
thērion anabainon echon kephalas epta kai kerata deka kai epi tōn
 κερατων αυτου δεκα διαδηματα και επι τας κεφαλας αυτου ονομα
keratōn autou deka diadēmata kai epi tas kephalas autou onoma
 βλασφημιας
blasphēmias

KJV

2 of 3 columns fit here — YLT folded

🔍 columns

↔ show all

2 And ^{G2532} the ^{G2342} beast ^{G2342} which ^{G3739} I saw ^{G1492} was ^{G2258} like ^{G3664} unto a leopard ^{G3917}, and ^{G2532} his ^{G846} feet ^{G4228} were as ^{G5613} the feet of a bear ^{G715}. and ^{G2532} his ^{G846} mouth ^{G4750}

📖 Lexicon 📖 Notes • 📖 Deeper 📖 Blog 📖 Partner 🔍 Search ➔ Paths

Who has something on Revelation 13

▶ Cross references · Revelation 13:1

· 15 references

John Gill ready

John Gill

Revelation 13 · 18 entries

And I stood upon the sand of the sea,.... The Vulgate Latin, Syriac, and Ethiopic versions read, "and he stood", &c. and so the Alexandrian copy;...

Matthew Henry ready

Matthew Henry



Figure 19. The card list on Revelation 13 — every seat answering, with a real first line from each commentator.

Under the heading and before the first card, since v39, sits one line: ▶ **Cross references · Acts 17:11 · 31 references.** It is shut, so it never stands between you and the commentators, and it answers *is there anything here* without being opened. Open it and each reference shows its own verse text, from the Bible already on your device, so you can judge a reference without leaving the passage to find out whether it was worth following. Six show at first and *show all* brings the rest; the line follows the verse you have focused; and whether you left it open or shut is remembered on this device. The references are 344,756 pairs from open-bible.info, under CC BY 4.0, fetched the first time you open Deeper on a verse and kept after that. This is the half of cross references that Blue Letter Bible does not do — the verse itself, in place.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτός ἐξεπεμψαν τὸν τε παῦλον καὶ
oi de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεριοιαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
ιουδαίων ἀπηέσαν
ioudaiōn apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192}
so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροὶ τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesteroi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πάσης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἐχοὶ ταῦτα οὕτως
echoi tauta outōs

2 of 3 columns fit here — YLT folded

🔍 columns

↔ show all

KJV

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} not ^{G3756} a

Who has something on **Acts 17**

▼ **Cross references** · Acts 17:11

· 31 references

6 of 31 · [show all](#)

Isaiah 34:16

Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

Proverbs 2:1-5

My son, if thou wilt receive my words, and hide my commandments with thee: ...

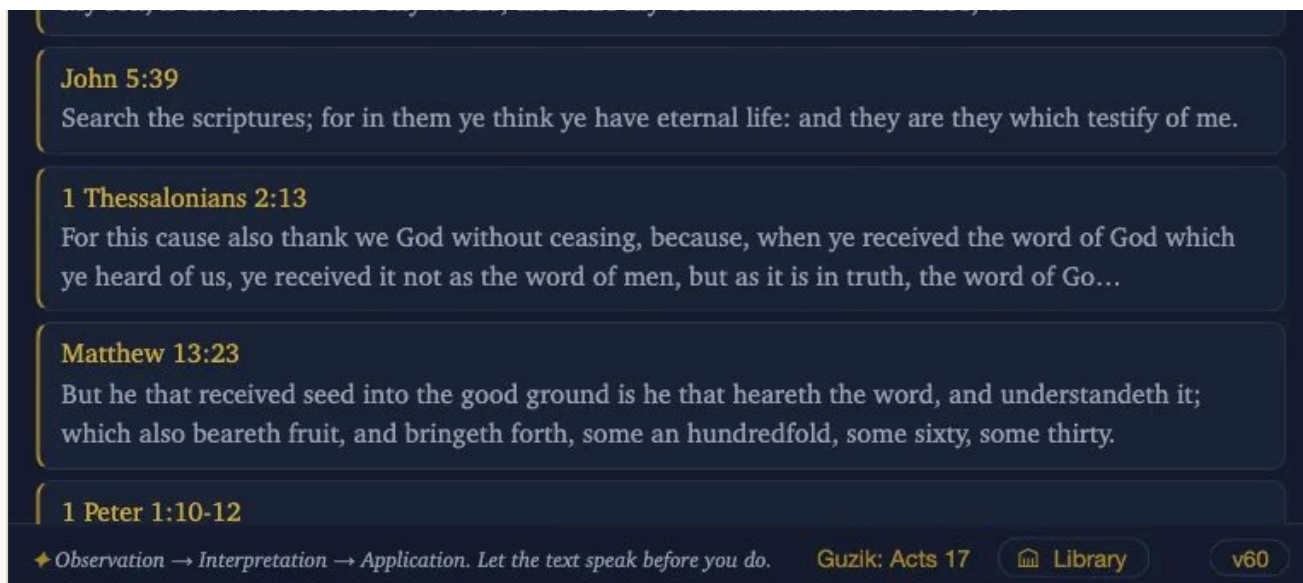


Figure 19a. The cross-reference line in Deeper, opened on Acts 17:11. Each reference carries its verse.

The six default seats: **Jamieson, Fausset & Brown** — concise and keyed tightly to verse numbers, the fast answer about a single verse. **John Gill** — one entry per verse and the fullest coverage on the shelf. **Matthew Henry** — warm and pastoral, a few long expositions rather than one entry per verse. **Tyndale Open Study Notes** — short, modern study notes, the easiest read of the set (CC BY-SA 4.0; the others are public domain). **Adam Clarke** — wide-ranging, strong on words and history. **Keil & Delitzsch** — the scholarly deep end, Old Testament only.

Every card carries a small pull-down naming its current occupant. Change it and that seat now holds a different commentary, on every chapter, until you change it back — and the choice is remembered like everything else. Pick a commentary already seated elsewhere and the two seats trade places rather than duplicating. Six seats, your choice of who sits in them.

Tap a card and it opens into the commentary, scrolled to your focused verse. The sticky header then reads < **Deeper** and the name of what you are in — one button, one meaning, one fixed place, and the only way back. Tap any verse number in the Scripture text while this tab is open and the commentary jumps to that verse. Whichever commentary you choose stays chosen as you move from chapter to chapter.

And one more voice, kept in the only form its publisher permits. At the foot of the card list sits a dashed row: **David Guzik on Revelation 13** ↑ — your chapter, whatever it is. It is a link and nothing more. One tap opens enduringword.com in a new window, on the very chapter you are studying, and follows you as you move. His commentary is read on his own site, at Enduring Word's request — the app fetches nothing, stores nothing, and quotes nothing. The same per-chapter link has always lived in the footer; the Deeper row simply puts it where a student reaching for commentary is already looking.

Beneath it sits a second dashed row of the same shape: **Blue Letter Bible on Revelation 13** ↑ — again, your chapter, whatever it is. It opens their page for the chapter you have open, where their concordance, lexicons and interlinear are arranged around it. Same rule as the row above, arrived at from the opposite side: Enduring Word wrote and asked that Guzik be read on his own site, while Blue Letter Bible's permissions page says no permission is needed to link to them and asks only that nobody scrape them. Both answers land on a plain link, so a plain link is all either row is. If the row is not there at all, it means the app could not work out an address it was certain of for the chapter you are on — and where it is not certain, it steps aside rather than guess.



VERSE OF THE DAY · THURSDAY, OCTOBER 8



“But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.”

Isaiah 64:8 · KJV

Open the verse



Each morning

Remember this

KJV

1 And ^{G2532} I stood ^{G2476} upon ^{G1909} the sand ^{G285} of the sea ^{G2281}, and ^{G2532} saw ^{G1492} a ^{G2342} beast ^{G2342} rise up ^{G305} out of ^{G1537} the sea ^{G2281}, having ^{G2192} seven ^{G2033} heads ^{G2776} and ^{G2532} ten ^{G1176} horns ^{G2768}, and ^{G2532} upon ^{G1909} his ^{G846} horns ^{G2768} ten ^{G1176} crowns ^{G1238}, and ^{G2532} upon ^{G1909} his ^{G846} heads ^{G2776} the name ^{G3686} of blasphemy ^{G988}.

TR

1 ▶ και εσταθην επι την αμμον της θαλασσης και ειδον εκ της θαλασσης
kai estathēn epi tēn ammon tēs thalassēs kai eidon ek tēs thalassēs
 θηριον αναβαινον εχον κεφαλας επτα και κερατα δεκα και επι των
thērion anabainon echon kephalas epta kai kerata deka kai epi tōn
 κερατων αυτου δεκα διαδηματα και επι τας κεφαλας αυτου ονομα
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 βλασφημιας
blasphēmias

KJV

2 of 3 columns fit here — YLT folded

columns

↔ show all

2 And ^{G2532} the ^{G2342} beast ^{G2342} which ^{G3739} I saw ^{G1492} was ^{G2258} like ^{G3664} unto a leopard ^{G3917}, and ^{G2532} his ^{G846} feet ^{G4228} were as ^{G5613} the feet of a bear ^{G715}. and ^{G2532} his ^{G846} mouth ^{G4750}

Lexicon

Notes

Deeper

Blog

Partner

Search

Paths

opens on enduringword.com — his commentary is read on his own site, at Enduring Word's request

Who has something on Revelation 13

Blue Letter Bible on Revelation 13:1 ↗

Leaves the dashboard — your marking, word analytics and search stay here. opens on blueletterbible.org — their concordance, lexicons and interlinear on the chapter you have open, nothing copied here

Jamieson, Fausset & Brown ready

Jamieson, Fausset & Brown ▼

Revelation 13 · 17 entries

VISION OF THE BEAST THAT CAME OUT OF THE SEA: THE SECOND BEAST, OUT OF THE EARTH, EXERCISING THE POWER OF THE FIRST BEAST, AND CAUSING THE EARTH TO...

Tyndale Study Notes
ready

Revelation 13 · 14 entries

13:1-10 The first beast is the second member of the evil trinity (see study note on 12:18–13:18) and should probably be identified with Roman power...

Adam Clarke
ready

Revelation 13 · 18 entries

The beast rising out of the sea with seven heads, ten horns, and ten crowns, Rev 13:1. His description, power, blasphemy, cruelty, etc., Rev 13:2-10....

Keil & Delitzsch has nothing on Revelation 13.

Observation → Interpretation → Application. Let the text speak before you ...

Guzik: Revelation 13

Library

v60

Figure 19b. The foot of the list: an honest “nothing on this chapter” where that is the truth, and the one-tap link that opens David Guzik on his own site, and beneath it the Blue Letter Bible row — your chapter on their shelf, one tap, nothing copied here.

Blog — my own writing on the passage

This tab looks through the Smith For Christ blog for posts that discuss the chapter you have open, and shows you the ones it finds with a link out to the full post. If you are not me, this tab is a window onto my writing rather than yours; I left it in because a good number of the people using this are in my study groups.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτὸς ἐξεπέμψαν τὸν τε παῦλον καὶ
οἱ de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεριοιαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
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KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
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so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροὶ τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesteroi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πάσης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἔχοι ταῦτα οὕτως
echoi tauta outōs

2 of 3 columns fit here — YLT folded

🔍 columns

↔ show all

KJV

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} a

📖 Lexicon

📝 Notes •

🔍 Deeper

📖 Blog

📖 Partner

🔍 Search

📖 Paths

Your posts on Acts 17 & the book of Acts

Smith For Christ · [open the blog ↗](#)

A Virus of the Mind? Explaining a Belief Is Not Refuting It

Acts

October 8, 2026

The New Atheist move that never argues Christianity is false – it explains it instead. But an account of how a belief spread says nothing about whethe...

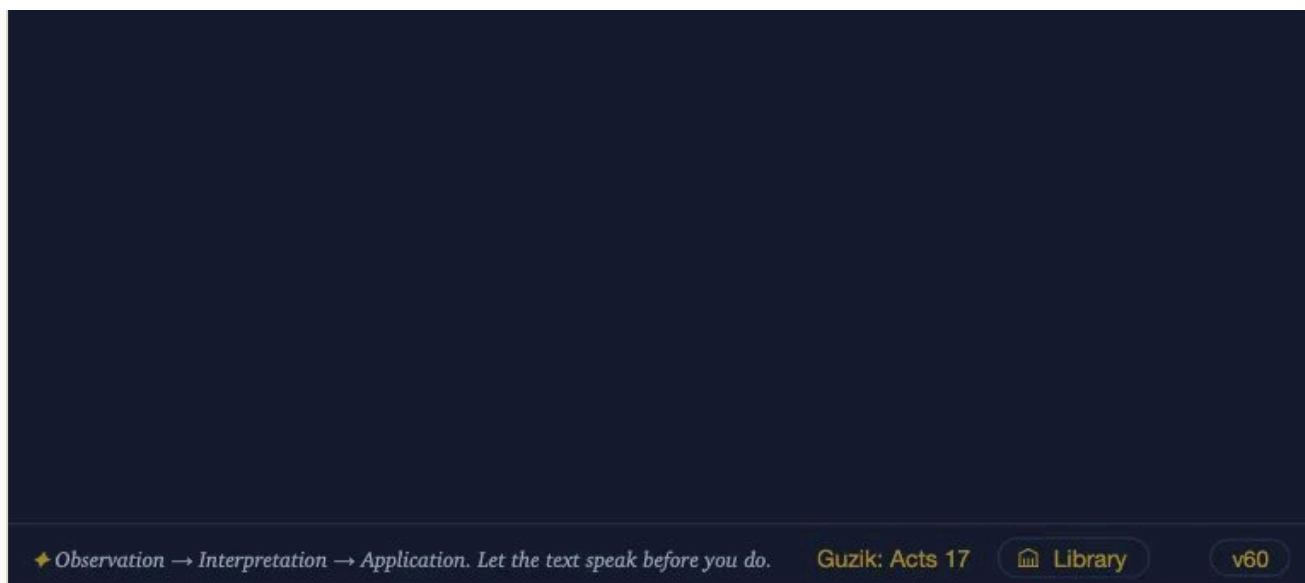


Figure 20. The Blog tab. See section 14 for a note about the sample post shown here.

Search — ask, find, and count

Two ways in: the *Search Scripture* box in the top bar, or the box in this tab. Either way the results land here, each one a link that takes you to the verse. The box takes a question as happily as a phrase — *where does it say God will not leave me* — because by default the search works by meaning. Tick **exact words** and it becomes a strict word search instead: only verses carrying exactly the words you typed, capitals and all. The microphone works here too — tap it, speak, and the search runs itself.

Silas^{G4609} by^{G1223} night^{G3571} unto^{G1519} Berea^{G960}: who^{G3748} coming^{G3854} thither went^{G549} into^{G1519} the synagogue^{G4864} of the Jews^{G2453}.

TR

10 ▶ οἱ δε ἀδελφοὶ εὐθεὺς διὰ τῆς νυκτός ἐξεπεμψαν τὸν τε παῦλον καὶ
οἱ de adelphoi eutheōs dia tēs nyktos exepempsan ton te paulon kai
τὸν σίλαν εἰς βεριοιαν οἵτινες παραγενομένοι εἰς τὴν συναγωγὴν τῶν
ton silan eis beroian oitines paragenomenoi eis tēn synagōgēn tōn
ἰουδαίων ἀπηέσαν
ioudaiōn apēesan

KJV

11 ^{G1161} These ^{G3778} were ^{G2258} Δ more noble ^{G2104} than those in ^{G1722} Thessalonica ^{G2332}, in
that they ^{G3748} received ^{G1209} the word ^{G3056} with ^{G3326} all ^{G3956} ☆ readiness of mind ^{G4288}, and
searched ^{G350} the scriptures ^{G1124} daily ^{G2250} ^{G2596}, whether ^{G1487} those things ^{G5023} were ^{G2192}
so ^{G3779}.

TR

11 ▶ οὗτοι δε ἦσαν ευγενεστεροὶ τῶν ἐν θεσσαλονικῇ οἵτινες ἐδεξάντο τὸν
outoi de ēsan eugenesteroi tōn en thessalonikē oitines edexanto ton
λογὸν μετὰ πάσης προθυμίας τὸ καθ' ἡμέραν ἀνακρινόντες τὰς γραφὰς εἰ
logon meta pasēs prothymias to kath ēmeran anakrinontes tas graphas ei
ἔχοι ταῦτα οὕτως
echoi tauta outōs

2 of 3 columns fit here — YLT folded

🔗 columns

↔ show all

KJV

12 Therefore ^{G3767} ^{G3303} many ^{G4183} of ^{G1537} them ^{G846} believed ^{G4100}; also ^{G2532} of
honourable ^{G2158} women ^{G1135} which ^{G3588} were ^{G1674} Greeks ^{G2532} and ^{G435} of men ^{G3756} not ^{G3756} a

Search a translation from the box in the top bar, or here:

Ask anything — e.g. where does it say God will not leave me



Go

☐ exact words

Whole Bible

Column 1

How many times does the Bible say...



Count it

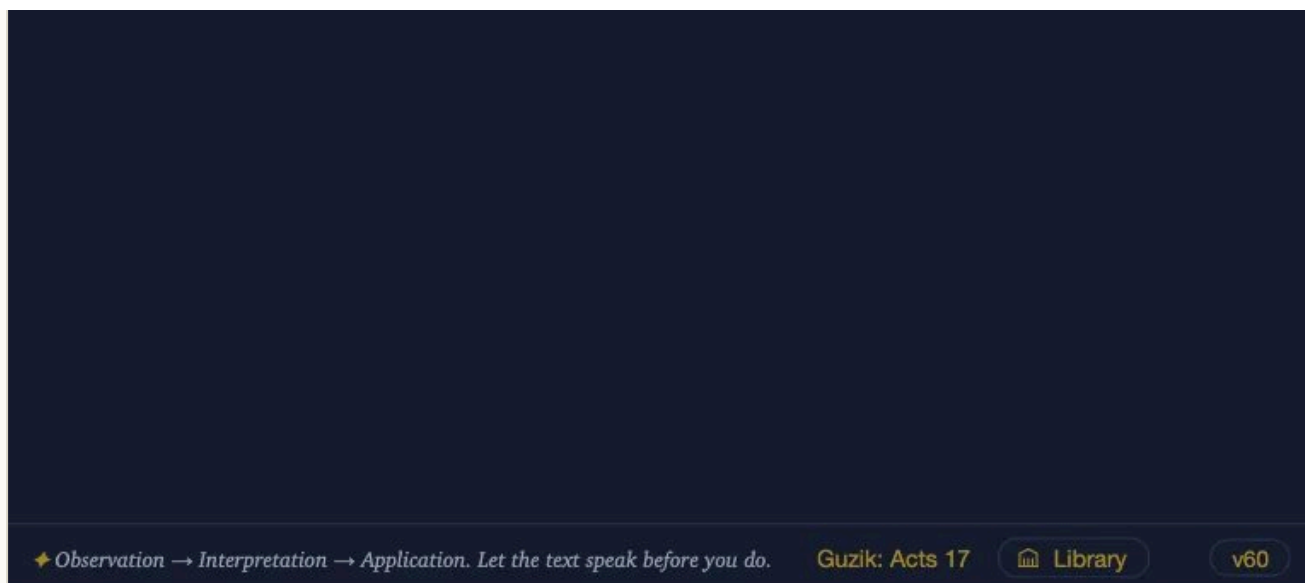


Figure 21. The Search tab controls.

1	Search box	A phrase or a question. Enter runs it; the microphone speaks it.
2	exact words	Off, the search works by meaning — ask a question in your own words. On, it finds exactly the words you typed, capitals and all.
3	Scope	Whole Bible, Old Testament only, or New Testament only.
4	Translation	Which edition to search — and the list includes the Hebrew and Greek originals, so you can hunt a word in the WLC or the Greek Testament itself. Word choice differs between translations; searching two of them for the same idea finds different verses, and that difference is usually worth your attention.
5	Count it	The counter — see below.

Count it answers a different question from search: not *where* does the Bible say a thing, but *how many times, in exactly which words*. Pick a family from the pull-down — *How many times does the Bible say... Fear not* — or choose *exactly what I typed in the search box* and count your own phrase. The app then actually counts: it scans the chosen translation, word-ing by wording, and reports each form with its verse count and total — *“Fear not”: said 63 times in 62 verses* — with sample references you can tap. The numbers are measured on the spot, never remembered from somewhere else, so when a preacher says a phrase appears some tidy number of times, you can check it yourself in ten seconds. The family’s grand total leads the results in gold — *said 107× in 103 verses, 5 wordings* — with the wording-by-word-ing groups beneath it. In the **KJV, WEB and YLT** the count runs against the edition’s **own shipped text** — the very words the app displays — so it is exact and uncapped, quotation marks and punctuation cannot break it, and it works offline once fetched: *“I am”* in the KJV is 757 times in 705 verses, counted whole. Counts differ between translations because word-

ing differs; the results always name the edition measured. Other editions count through the text server, deliberately gently — wordings run one at a time, and if the source asks for a pause the app waits and says so — and with one honesty rule: if the server refuses a phrase's words outright (the very common ones), the app says *could not be measured* rather than pretending it counted a zero. A true zero — the words came back and the phrase was not among them — still says plainly that the wording belongs to another translation's voice.

The tip became a feature — the promise is kept

Earlier editions of this manual admitted a limitation here: search — even the counter — worked on *words in a translation*, while the same Greek word can be rendered four different ways in one book. That gap is closed, and then some. **Every-occurrence Strong's search** (v30): tap a word, open its dictionary entry, and tap 🔍 **Every occurrence** — or type a number (G1577, H430) straight into the search box — and every verse carrying that **number** answers: every spelling, every rendering. *Church, churches* and Acts' *assembly* are one G1577, and now one search. **Type the word, get the number** (v32): search *church* and a gold bar above the results offers its number — one tap deeper; search *love* and all four numbers the KJV flattens into that one word appear, each with its count, and choosing between them *is* the word study. The bar offers; it never substitutes. **Phrase search by the numbers** (v31): select a phrase and the palette offers 🔍 **by the numbers** — the Strong's sequence riding inside your selection becomes the search, and numbers do not inflect, so Hebrew *al-tira* (H408→H3372) stands in 74 Old Testament verses where the English wording found 63. Type sequences directly too: *H408 H3372*. The Lexicon is still where you go to understand a word — it is simply no longer the workaround.

9.5 The Patterns Lab and the ELS Explorer

The footer's *Patterns Lab* link opens a separate page: the ciphers-and-sevens laboratory, where the famous findings — gematria, the sevens, equidistant letter sequences — are counted live against the real letters, so the arithmetic is yours to check rather than mine to assert. New since v36, beside it, is the **ELS Explorer**, the workbench underneath the Lab: the whole Hebrew Bible or the whole King James as one unbroken stream of letters, any word, any skip, forwards and backwards — and beside every result the same letters shuffled, computed in the same run, so a finding always stands next to its control. Both are linked from the About panel and, on a phone, from the gear.

The text now ships with the app. Until v36 the Lab asked bolls.life for every chapter of a book at once — a hundred and fifty requests for Psalms — and the server quite reasonably refused some of them, so a book took several presses to finish. Now the consonantal Westminster Leningrad Codex and Tischendorf's 8th edition are part of the download: 23,213 Hebrew verses and 7,957 Greek ones, counted on your device, with no signal needed. Where the Lab still fetches, it asks five chapters at a time, waits and asks again when refused, shows you *Fetching Psalms — 37/150 chapters*, and refuses to scan part of a book, because half a book gives an answer that looks exactly like an answer.

Some counts changed in v36, and you should know why. Two things were wrong in the Hebrew the Lab used to read. Where the manuscript records a word written one way and read another, the old text carried *both*, tagged with the letters ם and ן — and those tags are Hebrew letters, so they were being counted as scripture. And a few words had lost their first letter. Both are fixed, so letter counts, gematria totals and equidistant-letter findings in the affected chapters are now different, and more nearly right. The Greek changed too, and that one is not a correction: it is still Tischendorf's 8th, now from a public-domain digitisation we can name, and the two digitisations disagree by a letter or a few in about half the chapters compared. Which is faithful to what Tischendorf printed is a question for his apparatus, not for this page — so Greek counts have moved, and unlike the Hebrew I cannot tell you the new ones are more correct, only where they came from. The Textus Receptus option is untouched.

Joel and Malachi are numbered differently in Hebrew than in English, and the Lab follows the manuscript: Joel has four chapters there and three in most English Bibles, Malachi three and four. This also closed a real gap — the Lab had been reading only three of Joel's four chapters, so nearly a third of the book was never counted. *Joel 4:5* in the Lab is *Joel 3:5* in your English Bible; the page tells you the two disagree and does not pretend to know which verse equals which.

9.6 Working alongside Guzik, Blue Letter Bible and the rest

The Dashboard is where you do the work. Other sites are where you look things up. This section is the workflow between the two — how a study moves inside the app, and how it steps out to a commentator or a reference site and comes back without losing its place.

The workflow inside the Dashboard

A study here has a shape, and the tabs are laid out in its order. **Read** the chapter once, whole. **Mark** what the text does — the repeated word, the command, the promise — with the palette (section 5.3), and let the legend carry your meaning. **Write** what you saw in Observation before you write what it means in Interpretation (section 6). Go to the **Lexicon** for a word (section 5.2), to **Search** to count how often the Bible really says a thing (section 9), and only then to **Deeper**, where the six commentators are waiting with what they saw (section 9). Ask the **Partner** when you are stuck, and expect a question back (section 8). **Export** when the study is done — Markdown for keeps, PDF for the group, Word for a friend (section 6.9). Nothing in that loop leaves the app, and nothing in it leaves your device unless you have opened the sync fold (section 6.12).

Stepping out: Guzik and Blue Letter Bible

Two doors lead outside, and they are the only two. **David Guzik** is read on enduringword.com, by Enduring Word's written request: one link per chapter, at the foot of Deeper and in the desktop footer. **Blue Letter Bible** is linked from every Lexicon entry (on the same Strong's number) and from the foot of Deeper (on the open chapter). Both are links and only ever links — nothing from either site is fetched, framed, cached or quoted here, and nothing of ours is drawn over their pages. That is what their permissions allow, and it is also why the way back had to be built on our side.

Since v40 a link out knows how to bring you back, and it chooses by how you are running the app. On a **phone or tablet in a browser**, the link opens in the same tab; your study is already saved on the device, and the browser's **Back** arrow returns you to the verse you left, with the page scrolled where it was. **Installed to the home screen**, the phone opens the link in its own in-app browser — on iPhone and iPad a sheet with **Done** at the top and a small ◀ **Berean** breadcrumb in the status bar; on Android a tab with a close button. Those are drawn by the system, which is the one party permitted to draw them. On a **Mac or PC** the link opens a second tab — one named tab that every Guzik or Blue Letter Bible link reuses, so a long study does not leave twenty tabs behind — and the Dashboard's own tab is titled *Berean — Acts 17* so you can find it. Each trip out says which of these it did, in one line at the bottom of the screen.

Bible Gateway, YouVersion, Logos and the rest

The Dashboard does not link to other Bible sites, but it works beside any of them, and the pattern is the same on every device: **the Dashboard holds the study; the other site is a window you look through.** On a **Mac**, put them side by side — the Dashboard in one window, Bible Gateway or Logos in the other — and use the **share link** (section 10) to carry a reference across: it points at the exact verse you are on. On an **iPad**, Split View does the same with two apps, and pocket mode on one side (section 5.6) leaves room for the other. On a **phone**, keep the Dashboard installed to the home screen and open the other site in the browser; the app icon is always one tap away, and it opens exactly where you left it. When you find something out there worth keeping, it comes back in through the notebook: type it, dictate it (section 7.1), or paste a picture of it (section 6.3) — with the reference, so the note can be checked against the text later. What you do not do is copy a commentator's paragraph into your Observation. Observation is what *you* saw; a quotation belongs in Interpretation, credited.

What leaves, and what stays

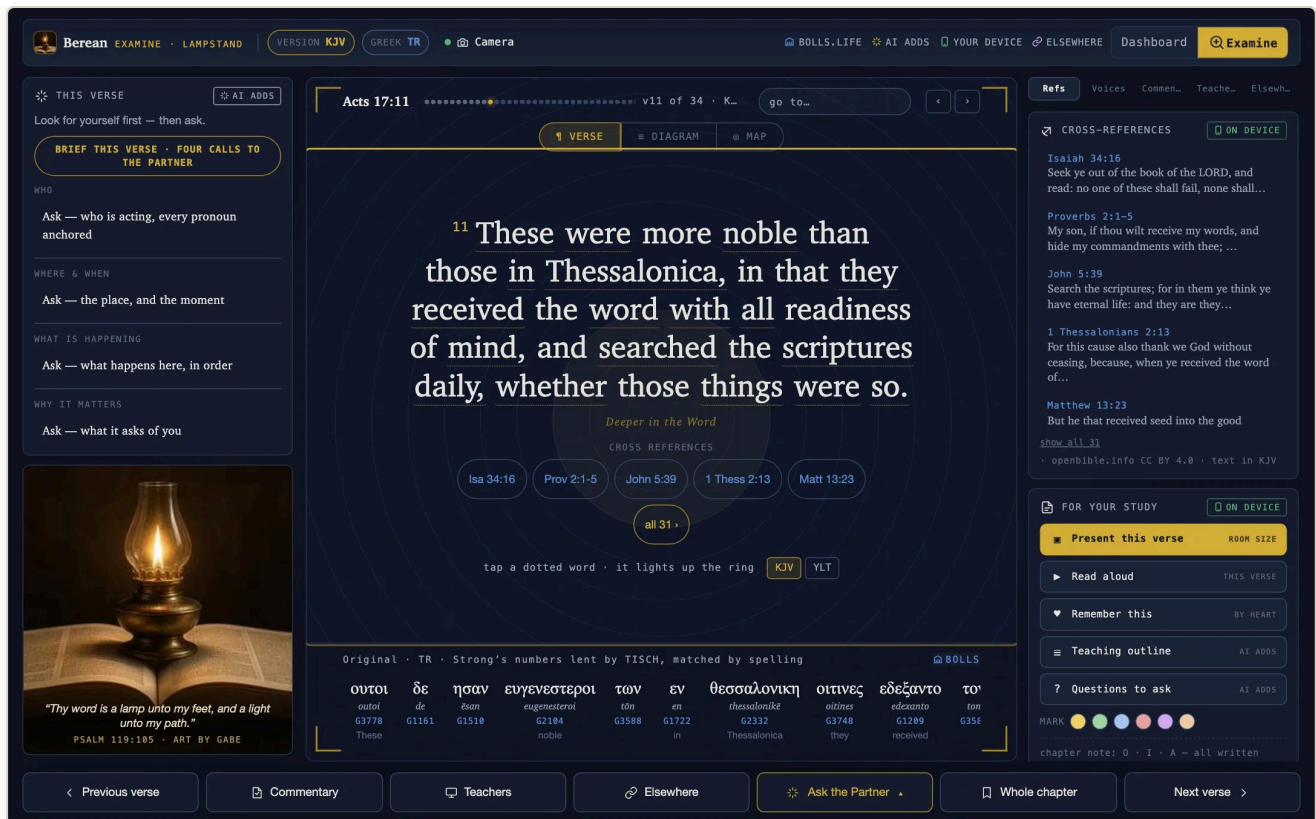
Leaves	Only you, following a link, in the way described above. No note, mark, or search term travels with you.
Stays	Everything: the chapter, your marks and legend, the notebook, the analytics, the Partner's conversation, tonight's log. When you come back, it is all where you left it.
Never	Nothing of theirs is copied here, and nothing of ours is placed on their pages. The line is the same in both directions.

9a Examine

A second way to read, and it is a door rather than a change. Everything up to here describes the reading view, and the reading view is exactly as it was. Examine is a different arrangement of the same study, on an address of its own: go to `/examine`, press **E**, or tap **Examine** → in the reading bar, and the screen rearranges itself around a single verse. The view was called the Verse Cockpit until 16 September 2026, and the addresses it had then — `/cockpit` and `#cockpit` — still work, so an icon you installed or a link you saved is not broken by the new name. Nothing you have read so far stops being true; nothing moves to make room for it. Close it and you are back where you were, on the same verse, with the same notes.

Since v59 it is Examine • Lampstand. Gabe built a Bible reader he called Lampstand — one verse at a time, quiet and large, with commentary, videos and a question a tap away — and its best ideas now live here: the cross references as chips under the verse, a **Teachers** help and an **Elsewhere** help on the right (section 9a.2a), and a bar along the foot where every action has a name (section 9a.4). His lamp sits beside the name in the header, and his art — a lamp burning over an open Bible — fills the foot of the left column under Psalm 119:105. The left column opens with the order of the method: *Look for yourself first — then ask*.

It wants a landscape screen. A laptop, or a tablet held sideways. Below about a thousand pixels of width Examine does not squeeze itself into a column. On a phone it opens the verse sheet instead (section 5.6.3) — Examine drawn for a thumb, with the same Teachers and Elsewhere; on a tablet held upright it says it is a landscape view and offers you the way back to Read. That is deliberate: a phone deserves a design of its own rather than a shrunk version of this one.



The whole of Examine on a laptop. The verse in the middle with its chapter arc above and the version pills below; the original language word by word beneath it; the word in focus, its lexicon and its occurrences down the left; cross references, the other translations, a commentator and your own note down the right; the cross references as chips under the verse, the named bar along the foot, and Gabe's lamp at the foot of the left column.

9a.1 The ring: tap a word, and the screen answers

Every word the translation tags with a Strong's number carries a faint dotted underline. Tap one and four things happen at once: the word lights in the verse, its word lights in the strip beneath, a dotted line joins the two so you can see which is which, and the left column fills with the original word, how it is said, its number, its dictionary entry, and every place that number stands in the chapter you have open. Tap a word in the strip instead and the same thing happens from the other end.

The screenshot shows the Berean EXAMINE app interface. At the top, there's a navigation bar with 'Berean EXAMINE', 'LAMPSTAND', 'VERSION KJV', 'GREEK TR', and 'Camera'. Below this, the main area displays 'Acts 17:11' with the text: 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.' The word 'searched' is highlighted in yellow. A dotted line connects 'searched' to its Greek equivalent 'ανακρινοντες' and its Strong's number 'G3388'. Below the verse, there's a table of cross-references: 'Isa 34:16', 'Prov 2:1-5', 'John 5:39', '1 Thess 2:13', and 'Matt 13:23'. The bottom of the screen shows a navigation bar with 'Previous verse', 'Commentary', 'Teachers', 'Elsewhere', 'Ask the Partner', 'Whole chapter', and 'Next verse'.

One tap, four answers. The dotted line is the app showing its working: this English word is that original word, and nothing else on the screen is guessing.

Change the translation and your place is kept. The pills under the verse switch between the three translations you have chosen. What is selected is a *number*, not a word — so the English changes underneath it and the selection does not. A translation that carries no Strong's numbers at all has no dotted words, and the app says so in the line under the verse rather than looking broken; the strip is still the way in.

9a.2 The right-hand column

Cross references come from the table already on your device — no waiting — and each is quoted, so you can judge whether it is worth following before you follow it. Tap one and the whole of Examine moves to that passage. **The same verse in your other translations** sits below it, with the word you selected marked wherever a translation happens to use the same English. **A commentator** comes next, and it tells you which note it is showing: this verse's own, or the paragraph this verse falls inside — because commentators write on groups of verses, and a note about verse 10 shown silently under verse 11 is a small untruth. **Guzik** is a link to his own site, as his permission requires; the commentators the app may host are rendered here, and he is read there.

The first five cross references are also under the verse, as a row of chips with *all* and the count at the end. A chip takes the whole view to that verse; *all* opens the full list

here, quoted.

9a.2a Teachers and Elsewhere

Teachers holds video lessons from a list of teachers Ed keeps — Gabe suggests, Ed decides — and it is not an open search: a lesson appears only on the verses it teaches, chosen by hand. Tap one and it plays in the panel, in YouTube’s privacy-enhanced player, which is not loaded until you tap. Under the lessons, every teacher on the list who has no lesson chosen for the passage is a button that searches YouTube for him on this chapter; and under those, *Search YouTube for the verse*. Both of those leave the app on purpose: what YouTube returns is YouTube’s, not ours. The first chosen lessons are on Revelation 17 — fourteen of them, from ten teachers — and the list grows a passage at a time.

Elsewhere opens the verse on the sites Gabe chose, grouped by what you came for: *Commentary* (Enduring Word, Bible Hub’s commentaries, StudyLight), *Original language* (Blue Letter Bible, Bible Hub) and *Translations* (Bible Hub’s parallel, Bible Gateway). Each row says whether it opens at the verse or the chapter; the two the app already linked are marked *in Berean*. They are links and only links — nothing is fetched, framed or copied — and on a laptop each opens in a new tab, on a tablet in the same one with your place saved, as the Guzik link does. Both helps wear the violet *elsewhere* band, the legend’s fourth: anything that opens or plays from another site.

Berean EXAMINE · LAMPSTAND VERSION KJV GREEK TR Camera BOLLS.LIFE AI ADDS YOUR DEVICE ELSEWHERE Dashboard Examine

THIS VERSE AI ADDS
Look for yourself first — then ask.
BRIEF THIS VERSE · FOUR CALLS TO THE PARTNER

WHO
Ask — who is acting, every pronoun anchored

WHERE & WHEN
Ask — the place, and the moment

WHAT IS HAPPENING
Ask — what happens here, in order

WHY IT MATTERS
Ask — what it asks of you

Revelation 17:1 ***** v1 of 18 · KJV go to...

1 VERSE = DIAGRAM @ MAP

¹ And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

Deeper In the Word

CROSS REFERENCES

Rev 19:2 Jer 51:13 Rev 17:1-17 Rev 16:19 Rev 21:9

all 16

tap a dotted word · it lights up the ring KJV YLT

Original · TR · Strong's numbers lent by TISCH, matched by spelling BOLLS

καὶ	ἦλθεν	εἰς	ἐκ	τῶν	ἐπτά	ἀγγέλων	τῶν	ἐχόντων	τάς	ἐπτά	φιάλι
kai	elthen	eis	ek	ton	epita	angelon	ton	echonton	tas	epita	phiali
G2532	G2864	G1537	G1537	G3588	G2833	G32	G3588	G2192	G3588	G2833	G539
And	came	of	which	seven	angels	which	had	which	seven	vials	

“Thy word is a lamp unto my feet, and a light unto my path.”
PSALM 119:105 · ART BY GABE

TEACHERS ELSEWHERE

Verse by Verse Bible Study: Revelation 17
Gary Hamrick · Revelation 17:1-18
Watch here

Revelation 17-18: “Fallen is Babylon the Great!”
Paul LeBoutillier · Revelation 17:1-18
Watch here

Revelation 17:1-18: Mystery Babylon the Great
Robert Breaker · Revelation 17:1-18
Watch here

Search YouTube for Revelation 17:1

Kept by Ed Smith, with Gabe's suggestions. Open search leaves Berean on purpose: what YouTube returns is YouTube's, not ours.

FOR YOUR STUDY ON DEVICE

Present this verse ROOM SIZE

Read aloud THIS VERSE

Remember this BY HEART

Teaching outline AI ADDS

Questions to ask AI ADDS

MARK

chapter note: nothing written yet

Previous verse Commentary Teachers Elsewhere Ask the Partner Whole chapter Next verse

Revelation 17:1 with Teachers open. The chosen lessons first, each with its teacher and the verses it teaches — the list scrolls to the rest, and to the teachers with no lesson here, as searches; the search for the verse beneath; and along the foot the seven named buttons, Teachers lit.

9a.3 Your note, in the same place it always was

At the foot of the right-hand column is your own work: a note on the verse in focus, and six colours that mark the whole verse. **Both write into the very same study the reading view writes** — the same field, the same file, the same one place on your device. Examine is not a second notebook, and nothing written here needs importing anywhere. Close Examine, open the Notes tab, and the note is in the row for that verse with the  beside its number in the grid.

The chapter's O·I·A note is deliberately *not* editable here. That note belongs to the study pane, and a second place to write the same thing is how two half-written notes happen. One line says whether there is one, with a link to where it is written.

9a.4 The bar, and the Partner's rail

Along the foot of the screen is a bar of seven named buttons: **Previous verse**, **Commentary**, **Teachers**, **Elsewhere**, **Ask the Partner**, **Whole chapter** and **Next verse**. Since v59 it stands where a single gold AI strip used to: every action has a name, and the three helps light to say which one is showing. **Ask the Partner**, in gold, is that strip under a plain name — the Study Partner stays one gesture away from the text rather than sharing its field of view. Tap it, or swipe it up, and the rail opens on **three groups** — **Observe**, **Interpret**, **Apply**. That is the inductive order this whole platform teaches, and the rail is arranged in it on purpose: a reader who uses the rail is learning the method by using it, which is worth more than any single answer in it.

Choosing a group costs nothing and is remembered; opening a question does neither. A group only decides which questions are on screen, so the rail keeps the last one you chose as you move from verse to verse. A question is a fresh call to the Study Partner every time, so it is deliberately forgotten when you leave the verse — a remembered question would spend money on a boot nobody asked for.

Observe holds *Structure*, *Text note* and *Antecedents*. **Interpret** holds *Setting*, *Culture*, *Prophecy*, *Contrast*, *Thread* and *Flow*. **Apply** holds *Coach asks*, *Application* and the *Teacher outline*. Twelve in all, and never more than six on screen at once — fewer than the seven flat chips that were there before.

Each question carries its scale on its chip, and that word is not decoration: it decides how much text the question is given. A verse-scale question is handed the verse and its neighbours; a canon-scale one is handed more. Before this, every question received the whole chapter and was then asked in its prompt not to drift onto it — which is a poor instruction, because a model handed a chapter will answer about the chapter. Handing it less text works better than telling it to ignore what you handed it.

Four of the twelve are new, and each may say there is nothing to say. *Antecedents* answers the commonest comprehension failure in reading Scripture — “*these* were more noble”, but who is *these*? — and it must quote the verse where the noun actually stands, so you can check it in two seconds rather than take it on trust. *Flow* asks what the verse before sets up and the verse after concludes. *Culture* asks what a first-century reader knew that we do not, which is a different question from where and when. *Prophecy* asks whether the verse predicts or fulfils anything — and where it does, it states plainly that it is answering from this tool’s stated position, and where a reader holding another view would read it differently. The frame is pinned for every answer in this app whatever the question is; naming it is the honest version, and the one that survives a reader who disagrees.

Every one of them is permitted — in the same words, deliberately reused rather than re-phrased — to say plainly that there is none. *Prophecy* on Acts 17:11 should come back “this verse is not predictive” in one line and stop, rather than reaching for a theme or a type to fill the space.

The screenshot displays the Berean EXAMINE app interface for Acts 17:11. The main text reads: "11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Below the text, a "Deeper in the Word" section lists cross-references: Isa 34:16, Prov 2:1-5, John 5:39, 1 Thess 2:13, and Matt 13:23. The interface includes a top navigation bar with options like "Berean EXAMINE", "LAMPSTAND", "VERSION KJV", "GREEK TR", and "Camera". On the left, a "THIS VERSE" sidebar offers prompts such as "Look for yourself first — then ask.", "BRIEF THIS VERSE · FOUR CALLS TO THE PARTNER", and questions about "WHO", "WHERE & WHEN", "WHAT IS HAPPENING", and "WHY IT MATTERS". On the right, a "Refs" sidebar lists cross-references like Isaiah 34:16, Proverbs 2:1-5, John 5:39, 1 Thessalonians 2:13, and Matthew 13:23. At the bottom, there are buttons for "Previous verse", "Commentary", "Teachers", "Elsewhere", "Ask the Partner", "Whole chapter", and "Next verse". A footer section includes "OBSERVE", "INTERPRET", and "APPLY" tabs, along with a "Scene" and "Structure" section.

The rail up. Every answer carries its own line: which engine answered, which seat, that the doctrine frame was pinned, and that none of it came from bolls.life.

Each tab is a fresh question, and each one costs. Nothing is asked until you ask it, and moving to the next verse asks nothing — the rail simply waits. An answer is kept until you leave the verse, so comparing two tabs costs you the second one only. Six of the seven are answered by the Coach; the *Teacher outline* is answered by the Teacher, which is a longer answer and a larger bill, and its tab is marked with a small **T** so you know before you tap it. Asking a Teacher question here does *not* move the Partner’s own seat in the rest of the app.

Whether the rail was up or down is remembered. Which tab you had open is not — because re-opening a tab is a fresh question, and a remembered tab would spend money on a question you did not ask.

9a.5 The camera, and the Old Testament

Where your browser has a camera, a small green **Camera** button appears in the top bar. It opens the same camera the rest of the app uses (section 5.7) — the same reader, the same picker, nothing new underneath. What is new is the arrival: a verse the camera finds does not merely appear in the middle of the screen, it lifts in, and the ring glows once behind it. That is on purpose. A verse that changes while you are looking at a printed page rather than at the screen has to be *seen* to change, or the screen looks as though it had been wrong a moment ago. If you have asked your device for reduced motion, the movement goes and the glow stays.

The Hebrew reads right to left, as it should, with each word’s transliteration and number left to right beneath it. And here the app has to say something careful. Hebrew counts a psalm’s title as verse 1 and English does not, so across most of the Psalter the two texts number the chapter differently. When they do, Examine says so above the strip, naming both counts — and **the dotted line that joins an English word to its Hebrew one is not drawn**, because across that gap it would be joining two different verses. Both texts are still shown; what stops is the claim that they line up. A few chapters — Malachi 4 is one — do not exist in Hebrew at all, and the strip says that rather than sitting empty.

9a.6 Words that have moved

The King James is 1769 English, and some of its words have quietly changed sides. Not the ones you expect: *holpen* and *peradventure* announce themselves, and you look them up. The dangerous ones are the words still in daily use that meant something else.

Let meant to **hinder** — the exact opposite of today’s sense. *Prevent* meant to **go before**. *Conversation* meant your conduct, not your talk. *Quick* meant living, so “quick and powerful” is not about speed. And “I shall not want” means I shall lack nothing. Nothing signals the misreading, which is why a reader can hold one of these backwards for a lifetime.

Examine marks them in the verse with a **wavy underline**, and a card in the left column — under the word panel, above the lexicon — says what each one used to mean. The wavy rule is deliberately *not* the dotted gold rule that means “this word carries a Strong’s number, tap it”. Those are two different claims from two different sources and they must not look alike. A word can carry both at once.

It only speaks where it is sure, and that costs coverage on purpose. One hundred and eighty-five words ship, each with a verse citation checked against the King James text this app itself displays. Most of them mark *only at the verses where the older sense actually stands*: *let* appears about fifteen hundred times in the King James and means **hinder** in roughly three of them, so marking every *let* would not merely fail to help — it would teach you something false. Fourteen words whose old sense is their only sense in the King James are marked wherever they appear. It is quieter than it could be, and every mark is true.

Nothing about it is AI. It is a lookup in a small file on your device: instant, free, working with the network off, and incapable of inventing a meaning. That is why it sits in the left column under the green “your device” chip rather than behind the gold AI badge — the badge means a model wrote this, and it has to keep meaning only that. Archaisms are listed in the card but **never marked in the verse**: you already know you do not know *holpen*, and marking it would train your eye to skip the marker that matters. On a modern translation the card is simply absent, which is the correct answer rather than a failure.

9a.6b The block diagram: the verse laid out the way the method draws it

The inductive method has always asked you to draw the sentence: the main clause flush left, every phrase that modifies something indented under the thing it modifies, the connecting word — *but, therefore, who, if* — out in the margin where the argument turns. Teachers call it a block diagram, or phrasing. It has always been done by hand, on paper or in a tool that gives you a blank page. In Examine it is drawn for you. Above the verse sits a switch — ¶ **Verse** • ≡ **Diagram** • ☉ **Map** — and **Diagram** replaces the verse in the middle with its diagram, under a head that says what it is and of which verse, with the English in one line and ← *the verse* as the way back. A one-line legend stands before the diagram so it reads on the first visit: flush to the margin is a main clause, stepped in modifies the line above it, the word

in the margin is a connective; and a tap on any line opens one sentence under it saying why it sits where it sits, from the tree itself. Then the diagram: the Greek on each line, the English gloss under every word, the connective in gold at the left, and on the right, where a line is a modifier, what kind — *how · when · where, that is, to whom* (on a narrower screen the label wraps beneath the words rather than vanishing). A participle hangs under the verb it depends on; a clause that answers *what?* steps in under the verb that asks; the three places of Acts 1:8 sit level with one another, each with its own *and*. **Verse** on the switch, or ← *the verse* on the head, brings the verse back.

Every dotted word on the diagram is a word on the ring: tap it and the lexicon, the strip and the occurrences answer exactly as they do from the verse. The structure comes from the **MACULA Greek** syntax trees published by Clear Bible under a Creative Commons licence, built on the Nestle 1904 text, and it is loaded one book at a time the first time you ask, never at start-up. Two honest limits, both written on the panel. It is the *Greek's* structure with glosses, not a diagram of English grammar — the King James words are not on it, the glosses are. And the seventeen verses the Textus Receptus has that Nestle 1904 does not — Acts 8:37, Matthew 17:21 and their kind — have no tree, so the panel says *no tree for this verse* rather than draw the wrong one.

The Hebrew is here too. Open any Old Testament verse and the same button draws it from the **MACULA Hebrew** trees (Clear Bible, the same licence), built on the Westminster Leningrad Codex. The diagram runs right to left as the Hebrew does: the main clause sits flush *right*, each line steps in from the right under what it modifies, and the connective — very often the letter *waw*, the *and* that begins so many Hebrew sentences — stands in the right-hand margin. A Hebrew word is several pieces in the data (*in+beginning, shepherd+my*); the diagram shows the word whole and joins its glosses with a dot. One thing to know: the Hebrew numbers some chapters differently from the English — a Psalm's heading is its verse 1, and Joel and Malachi divide their chapters in other places — and the diagram follows the Hebrew, exactly as the strip under the verse already does, so the two always agree with each other; where the English verse has no Hebrew verse of that number the panel says so. When a sentence runs past the verse, the whole sentence is drawn and the words outside your verse are dimmed: the diagram is of the sentence, and the verse number is a later convenience. Under the diagram, **Mind map of this verse** writes the same tree as an *.xmind* file — the reference at the centre, each flush-left line a branch, each indented line under the line it hangs from, the gloss as the branch's note — through the same writer that exports a study to Xmind (section 6.9).

9a.6c Where: the places of the verse, on a map the app draws

Press ☉ **Map** on the switch above the verse and the verse gives way to a map, under the same kind of head as the diagram — *Where*, the verse, the way back, the English in one line: the coast and the land from Rome to Persia and from the Black Sea to the Red Sea, every place the Bible names as a faint dot, the places this chapter names in gold, and the places *this verse* names ringed and labelled, with the map framed to hold them. Under it, the places of the verse as chips — *Berea · town · Veria · 6 verses* — and then the rest of the chapter's. Tap a chip and the map moves to that place and every verse that names it appears beneath, each one a button that takes *Examine* there; a place whose identification is uncertain says how certain, as a percentage. Scroll or pinch to zoom, drag to move. A legend under the map says what the three kinds of dot mean, and the dots and their labels are sized for the screen, not for the frame, so a zoomed-in map does not shrink its names; two names that would print over each other take turns — below, then left, then above the dot.

The places and their verses are openbible.info's Bible Geocoding Data, published under a Creative Commons licence — 1,335 places with coordinates, 8,707 mentions. The land is Natural Earth's, public domain, cut to the Bible lands and drawn here as lines; there is no map service behind it, no key, nothing sent anywhere, and once the two small files have been fetched the map works with no signal. Two dozen places lie beyond the drawn land — Spain and Tarshish to the west, Sheba and Ophir to the south, India to the east — and the map frames them on dark water rather than draw a quarter of the world for twenty dots. Where a name is shared (there are three Bethlehems and two Antiochs) the modern name on the chip tells them apart.

Journeys: Where, through time

New in v57. Under the map, **Journeys** offers seven walks: Abraham from Ur to Hebron, the Exodus from Rameses to Nebo, Paul's three journeys, his voyage to Rome, and Jesus from Bethlehem to Jerusalem. Pick one and the map frames the whole road: the stops as dots, the road dashed, the part already walked drawn solid, the stop in hand lit and ringed. The slider and the < > pair walk it; at each stop the verse that names the place opens beside the map, and the line under the picker says where you are — *12 of 18 · Berea · Acts 17:10*. On a phone the same controls sit under the map in the verse sheet. The stops are the places as Scripture names them on that leg, resolved against the same openbible.info data as every other dot; the orders are reading orders from the text, not a claim about every stage of the way. Moving to any other verse by any other road puts the journey down.

9a.7 If it does not look right

What you see	What it means
“Examine is a landscape view”	The window is under about a thousand pixels wide. Turn the tablet sideways, or widen the window.
No dotted words in the verse	The translation in the middle carries no Strong’s numbers. The line under the verse says so. Switch to the KJV, or work from the strip.
A note above the strip about numbering	The original and the English number this chapter differently — usually a psalm with a title. Both texts are right; they are not aligned. The joining line is withheld on purpose.
No Camera button	The browser reports no camera it will share. On a Mac, an iPhone on a stand can be one — see section 5.7.
The AI rail says it could not answer	The Study Partner was unreachable, and it says which reason. Nothing is invented to fill the gap.
Only two or three questions in the rail	You are in one group. The three group chips — Observe, Interpret, Apply — sit above the questions, and the rail opens on Observe. Changing group costs nothing.
A question answers “there is none”	That is a real answer, and the most valuable habit in the layer. Prophecy on a verse that predicts nothing should say so in one line rather than reach for a theme.
No Words that have moved card	Either nothing in this verse has moved, or the first column is not the KJV or the ASV. The dictionary describes those two only, and on any other translation it stays silent rather than guessing.
A word you expected to be marked is not	Most entries speak only at the verses where the older sense was verified. <i>Let</i> usually means <i>let</i> ; it is marked where it means <i>hinder</i> , and nowhere else.

9b Paths

A path is a walk through Scripture, one verse at a time (new in v50). The Romans Road is a path: nine verses in one letter that lay out the gospel in order. So are the twelve steps of re:generation, the seven things Jesus said *I am*, and the verses behind each chapter of a book. A path does not teach. It puts the next verse in front of you and gets out of the way, which is the whole idea of this app — let the text speak before you do.

Opening Paths

On a Mac or an iPad, **Paths** is the seventh tab of the side panel, after Search; go to the **Study** view if the panel is not showing. On a phone, tap the settings button in the header

and choose **Topical Paths** under Tools.

The list

There are a hundred and four paths, in nine sections, and the sections are in the order I think a man goes looking: **Start here** — the gospel, who you are in Christ, and how you may know it; **Freedom and recovery**, with the twelve steps beneath the topics; **Everyday life** — anger, fear, loneliness, money, work; **Marriage and family**, with re|engage's fourteen lessons, Fatherhood, and a path for the wife; **Growing; Comfort and care; Doctrine**, in two tiers — the gospel itself, and where churches differ in good faith; **Walks through a passage**; and **From the Books**.

On a phone the list opens as nine rows and nothing else. Tap a row and it opens; tap it again and it closes. On a wider screen every section starts open and the same nine names run across the top as a row of jumps. Either way, a section that holds a path you have started opens itself, so you do not have to find your place twice.

A card says what the path is called and how much is in it — *9 verses*, or *19 passages · 92 verses* where a step is several verses long — and, once you have begun, how many you have walked. A book's card names its author first.

Walking a path

Open a card and you get the path: its name, one line saying what it is, and the steps in order, each with its number, its reference, and a ✓. The gold button at the foot always offers the next verse you have not walked — *Open the first verse — Romans 3:10*. Press it, or tap any reference, and the Bible opens on that verse with the verse focused, exactly as if you had typed it; everything else in this manual then applies — mark it, look up a word, write a note. The step is ticked as it opens; tap the ✓ to take it back. **Start over** clears a path's ticks and asks first.

On a phone the Bible comes forward and the path waits behind it. Go back through the settings button and **Topical Paths**, and you are on the same path with your place kept. < **All paths** returns you to the list *at the card you came from*, not at the top.

The book paths and the passage walks carry a caption under each reference — the chapter it comes from, or what the step is: *Ch 7 · The Day I Thought It Was Over; Foretold · Bethlehem*, then *Fulfilled · Bethlehem of Judaea; 7 · Adultery*.

Where two paths are close kin they say so, under **See also** beneath the title. Three paths are about making amends and three about forgiveness — a topic, a step, and a marriage lesson each — and if you opened the wrong one the right one is a tap away.

From the Books

Six paths follow a book chapter by chapter: the three books of my *Living in the Light* series and its worktext, Leslie Gregory's *Transformation Over Affirmation*, and W. Lee Warren's *Self-Brain Surgery*. **Only the references are here. Not a sentence of any book is in this app**, and each path links to where the book itself can be had. One of the six is a different kind of thing and says so under its title: the Self-Brain Surgery verses are *companion* verses, chosen for my family's study of the book, one or two to a chapter. They are not Dr. Warren's citations, and I would not want anyone to think they were.

When Hope Is Gone

One path, in Comfort and care, is for someone who may be thinking about ending his life. It opens with a card before anything else: **call or text 988** — the Suicide & Crisis Lifeline, any hour, in the United States — a directory of lines for everywhere else, and the plainest advice there is: tell someone you trust today. Once you open a verse from that path the card stays above the Scripture, in the reading view and in Examine, until you open a verse from another path or close the app. It cannot be dismissed. The app does not keep any record that you opened it.

The path for the wife of a man whose sin has wounded her carries a line of its own under the title: forgiving him is not the same as trusting him again, and if she is not safe she should tell someone today. A list of verses can read as *forgive and move on*. It is not meant to.

Sending someone a path

A path has an address: `berean-dashboard.pages.dev/?path=romans-road` opens the app on that path, and `?path=care-hope` opens When Hope Is Gone with its card first. There is no button for this yet; the address is typed or pasted. The names are the short ones in the address — ask me for any you need.

What is kept, and where

Which steps you have walked is kept on this device, in the same place as your settings. It is **not** part of the sync of section 6.12 — a path walked on the iPad is not ticked on the phone — and nothing about which paths you open is sent anywhere, because there is nowhere for it to go.

Whose verses these are

The fifteen topics the pane began with, their names and their order, are mine. The twelve steps and the fourteen lessons are the programmes' own lists, checked against what each publishes, and nothing of either curriculum is copied. The references in five of the book paths were taken from the books themselves. **Everywhere else the choice of verses was**

made in building the app and is waiting on my review — section 13 says so too. Every reference is checked against the King James text the app carries, so a path cannot send you to a verse that does not exist; whether it is the *best* verse is a judgement, and judgements are mine to make and yours to test. Search the Scriptures, whether these things are so.

Reading plans: a year through the Bible, a day at a time

Above the paths, since v53, sit seven reading plans. A plan is a table of days — which chapters to read on day one, day two, day two hundred — and nothing more; the tables are in the app, generated once and checked so that every plan that promises the whole Bible delivers all 1,189 chapters exactly once. **The whole Bible in a year** reads Genesis to Revelation in order, three or four chapters a day. **Chronological** reads the same chapters in the order the events happened — Job inside Genesis, the Psalms with David, the prophets inside Kings and Chronicles, the letters inside Acts, the Gospels in a simple harmony — the common arrangement most chronological plans share; it is a reading order, not a claim about dates. **Four streams** keeps four places open at once — the Law and the histories, the writings, the prophets, the New Testament — a little of each most days, in the manner of M’Cheyne’s calendar of 1842 but not his daily splits. **Old and New together** gives a few chapters of the Old and a chapter of the New most days, so Leviticus is never read without a Gospel beside it. **The New Testament in a year** is one chapter each weekday, the weekend free — the plan most people finish. **The whole Bible on weekdays** is about four and a half chapters a day, Monday to Friday. And **a Psalm and a Proverb a day** runs beside any of them, or on its own: the Psalm cycles through the hundred and fifty, the Proverb is the chapter matching the day of the month.

Tap a plan to read what it is, then **Start today**. From then on the Paths pane shows today’s readings as chips — tap one and the chapter opens, with every tool wired — and **Mark today read** ticks the day; the count beside the plan’s name is days read, not days elapsed, so a missed week is simply a week behind, never a failure. One plan runs at a time; starting another stops it. A weekday plan knows the calendar: on a Saturday it says so and asks nothing. The plan, its start date and the days ticked are kept on the device with your marks and your paths — a place-keeper, never a note, and never sent anywhere.

Berean Dashboard

Acts 17

Dashboard

Examine

Paths

VERSE OF THE DAY · THURSDAY, OCTOBER 8

“But now, O LORD, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand.”

Isaiah 64:8 · KJV

Open the verse

Each morning

Remember this

Four streams · day 3 of 365 · 2 of 365 days read

Genesis 3

Isaiah 2

Matthew 2

Psalms 3

Proverbs 8

Mark today read

All plans

Listen to today

ACTS 17 — KJV

1 Now^{G1161} when they had passed through^{G1353} Amphipolis^{G295} and^{G2532} Apollonia^{G624}, they came^{G2064} to^{G1519} Thessalonica^{G2332}, where^{G3699} was^{G2258} a synagogue^{G4864} of the Jews^{G2453}.

2 And^{G1161} Paul^{G3972}, as^{G2596} his

ACTS 17 — YLT

1 And having passed through Amphipolis, and Apollonia, they came to Thessalonica, where was the synagogue of the Jews,

2 and according to the custom of

ACTS 17 — GREEK · TR ▶ GREEK

1 ▶ διοδευσαντες δε την
diodeusantes de ten
αμφιπολιν και απολλωνιαν
amphipolin kai apollonian
ηλθον εις θεσσαλονικην
elthon eis thessalonikēn
ουπου ην η συναγωγη των
opou ēn ē synagōgē tōn
ιουδαιων
ioudaion

2 ▶ κατα δε το ειωθος των
kata de to eiothos tōn

Observation → Interpretation → Application. Let the text speak before you do.

Guzik: Acts 17

Library

v60

Reading plans

a year through the Bible, a day at a time

FOUR STREAMS · DAY 3 OF 365 · 2 OF 365 DAYS READ

Genesis 3

Isaiah 2

Matthew 2

Psalms 3

Proverbs 8

Mark today read

The whole Bible in a year

Genesis to Revelation, in order

Chronological

The whole Bible, in the order the events happened

Four streams

The Law and the histories · the writings · the prophets · the New Testament, every day

RUNNING

Old and New together

A few chapters of the Old, a chapter of the New, most days

The New Testament in a year

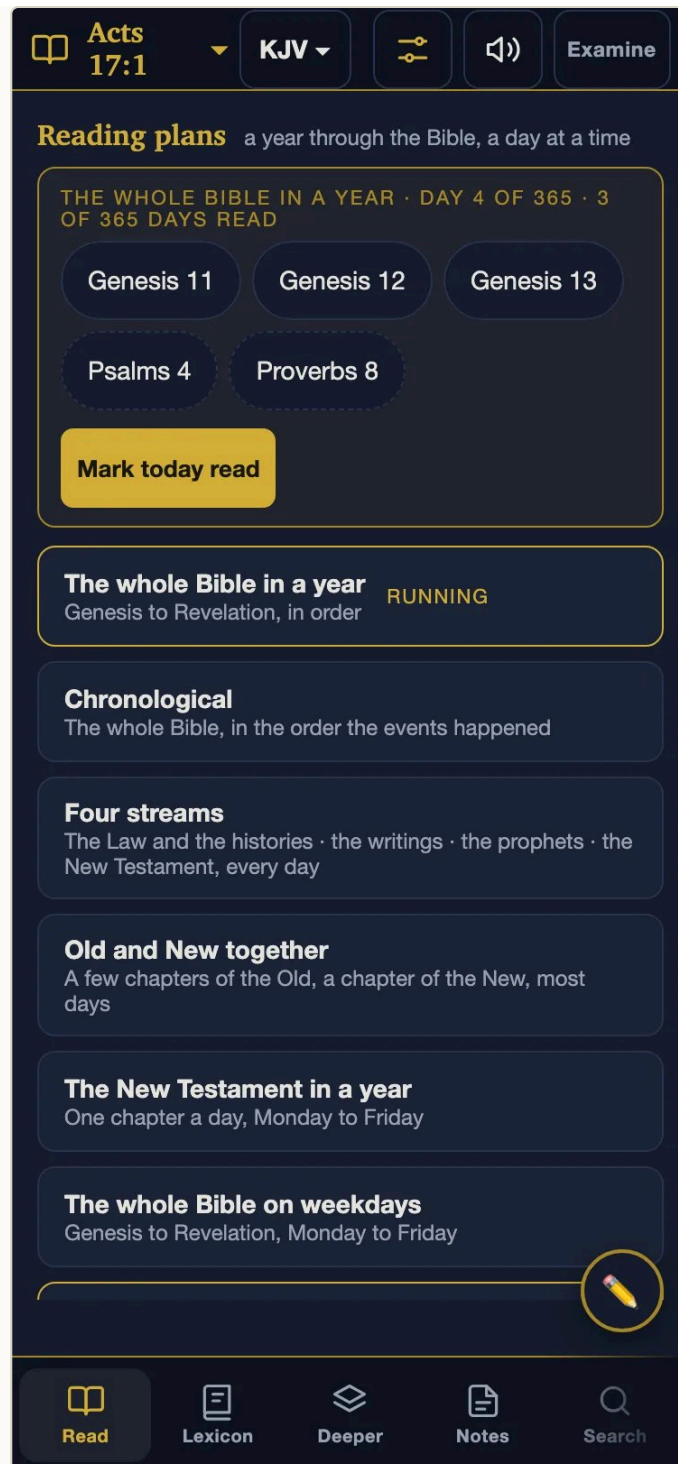
One chapter a day, Monday to Friday

The whole Bible on weekdays

Genesis to Revelation, Monday to Friday

A Psalm and a Proverb a day

On a Mac: the Today card above Acts 17 — the verse of the day, **Open the verse**, the bell — and, under the rule, the running plan's readings as chips with the tick. In the Paths pane the same plan heads the list with its days read; the other six wait beneath.



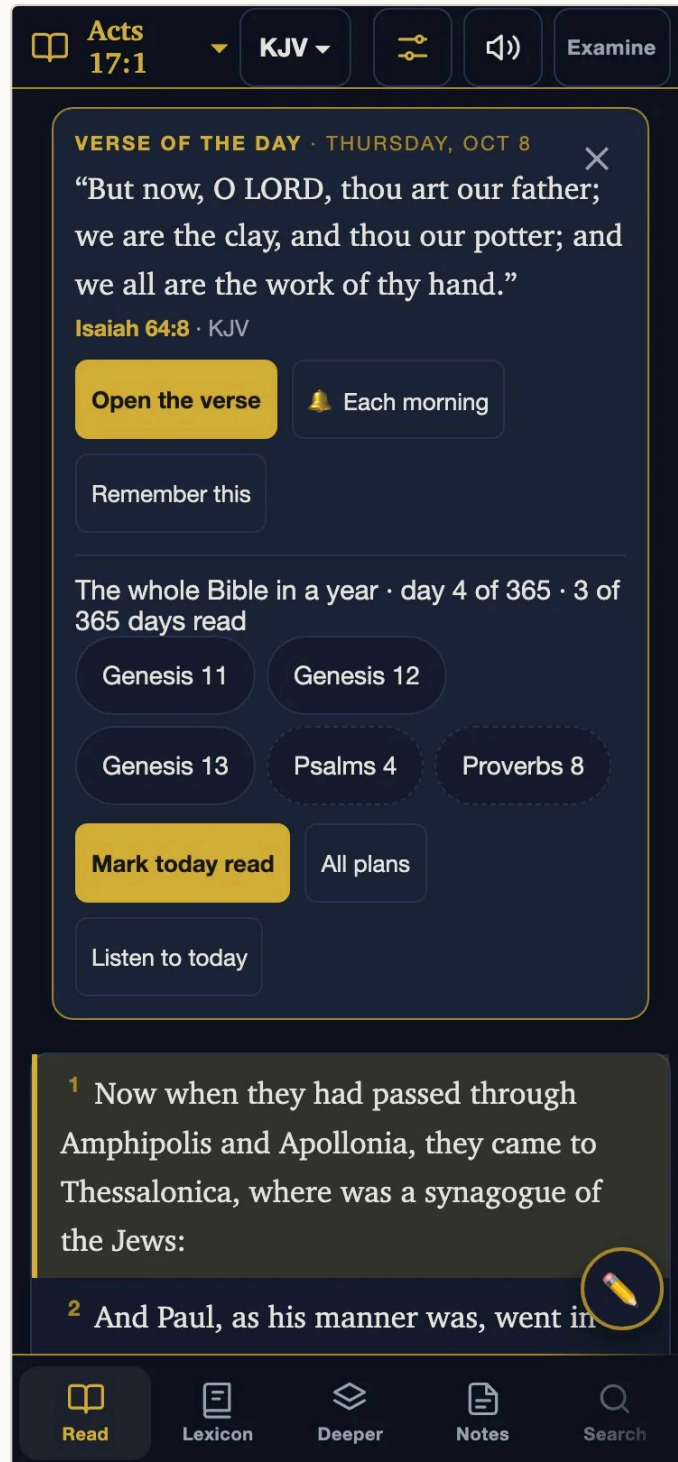
On a phone, **All plans** on the card opens the same list.

The verse of the day, and each morning

Above the chapter, once a day, a card. It carries the verse of the day — one of three hundred and twenty well-loved verses, chosen by the day of the year so that everyone sees the same verse on the same day — in the translation you read, with **Open the verse**, and, when a plan is running, today's readings and the tick. Close it and it is gone until tomorrow. It shows to everyone, subscribed or not.

 **Each morning** is the subscription. Tap it and the browser asks whether this site may notify you; say yes and a notification arrives each morning with the verse and, if a plan is

running, the day's reading — *“Verse of the day — Psalms 147:3 · Today: Genesis 12–13, Matthew 12”*. A tap on it opens the verse. There is no account and no address: the browser mints a private delivery address for this device, and the site keeps that address, your clock's offset (so a reader in London gets London's morning) and the plan you are on, and nothing else. Change your plan and the device quietly tells the site, so tomorrow's note is right. Tap the bell again to stop; the card stays. On an iPhone or iPad the app must first be on your Home Screen (Share → Add to Home Screen) — Apple allows notifications only to installed web apps — and the bell says so rather than failing.



On a phone the card lands at the top with verse 1 beneath it: the verse of the day, the bell, today's chapters, and the Psalm and the Proverb beside them.

The memory room: verses by heart

New in v57. Remember this on the Today card, or in Examine's *For your study* panel, puts the verse into your memory room. From then on the card asks for it back on a widening schedule — tomorrow, three days, a week, two weeks, a month, three months — and a miss brings it back sooner. The first reviews show the verse with every fourth word blank; later ones show only the first letter of each word; a verse you have had four times in a row is *solid*, and the card shows the reference alone. **I had it** moves it on; **Show me** shows the verse, and then you say honestly whether you had it. When a plan is running the review sits under the verse of the day beside the day's chapters, and the morning notification says *two verses to review* when there are. The room itself is in the Paths pane under the plans: every verse you are learning, where each stands, and a way to stop. What the site is told for the morning note is the review dates, never which verses.

The household: one plan, several readers

New in v58. Under the memory room sits **the household**. A family reading the same plan each on their own device can see who is where: press **Start a household**, give your first name, and share the link it makes — by the QR on the screen or by copying it. Whoever opens the link gives a first name and is in. From then on each device, after every tick of a day, sends its line and reads the others': the name, the plan, the days read, and how many verses are solid in the memory room. The room shows every member on one line each, with *(you)* beside your own, and a **Refresh**. Nothing else travels: no notes, no marks, no verses, and no account — the household is one sealed document on the server, under an id, with the key only in the link, exactly as a shared study is (section 6.14); the server stores what it cannot read. A member not heard from in four months drops off; eight is the most a household holds; a household nobody has written to in six months is gone. **Leave** forgets the link on this device and keeps your plan and your days.

10 Settings, sharing, offline and updates

Sharing a verse

The web address at the top of your browser always points at the exact passage you are looking at. The **link** button in the top bar copies it — or, on a phone, opens the normal share sheet so you can text it. Anyone who taps it lands on the verse you were on, in their own columns and their own theme. Nothing of your notes travels with it.

From the keyboard, and with a screen reader

Press **Tab** once on a fresh page and the first thing you reach is a small gold card: *Skip to the Scripture*, then *Skip to the study tools*. Enter on either jumps straight there, past the bar. In Examine the pair reads *Skip to the verse* and *Skip to the helps*. While Examine is up, the Dashboard beneath it is put to sleep for a keyboard and a screen reader — nothing under the stage can take focus or be read aloud until you come back — so the tab order is the stage and nothing else. Every control in the app carries a name a screen reader can say, and on an iPad every button, slider and checkbox meets a finger at 44 points or more. The one exception is the chapter arc under the verse in Examine: its dots are 7 points wide because thirty-four of them share a strip, so on an iPad use the large < > pair beside the verse instead. On the block diagram every dotted word is a Tab stop and Enter opens its study; past the words, every line ends in a small ? that appears only when you reach it — Enter there opens the line's why-note, the same sentence a tap on the line gives a finger, and Enter again closes it. The view switch above the verse is three buttons, Tab between them and Enter to press; ← *the verse* at the head of a panel is a button too.

Working offline

The app installs a small piece of itself into your browser so that it opens without a network. Chapters you have already read are kept too. So on a plane, or in a basement with no signal, the app opens, your notes are all there, and the chapters you have been working in come up. A chapter you have never opened will not, and when that happens the app says so in plain English rather than showing you a browser error — and it quietly tries once more on its own before it gives up.

Running the Dashboard as an app

The Dashboard is an installable web app. Installing it downloads nothing new — it gives the same app its own window and its own icon, outside the browser.

On a Mac or Windows machine, Chrome and Edge offer an install control in the address bar (Edge also lists it under *Apps* → *Install this site as an app*). Installed, the Dashboard lives in your Dock or Start menu and opens in a clean window — no tabs, no address bar, nothing on screen but the Word. You can open several windows of it at once, which is exactly what section 6.10's shared notes were built for.

On iPad and iPhone the same thing has a different name: open the page in Safari, tap the Share button, and choose **Add to Home Screen**. The icon opens full-screen, indistinguishable from a native app — and it gives your saved studies the strongest protection the device offers against the browser's automatic storage cleanup. One honest wrinkle on Apple mobile devices: the Home Screen app and Safari keep *separate* copies of your notes — they are two different storage containers. Pick one home — the Home Screen app is the right one — and

stay there; a .md export moves a study across if you ever need to. On Mac and Windows there is no such split: the installed app and a browser tab of the same browser share one store, and as of v19 they even sync live.

Same free app either way. Installing changes where it lives, not what it is.

Version and updates

The chip in the bottom-right corner shows which version you are running. Tap it for the About panel.



Figure 22. The About panel, reached by tapping the version chip.

Version and date	Which build you have and when it was made.
Status line	It checks, and then tells you: either that you are on the latest version, in green, or that a new one is waiting.
Update now	Takes the waiting version immediately, rather than whenever the browser gets round to it.
What's new	What changed in this version, in plain language.
The three PDFs	Why Berean for someone deciding whether to use it, the Field Guide for the method itself, and How It Was Built for the architecture. This manual joins them as the fourth.

The fine print

Where the text and commentary come from, and the plain warning that your notes live on this device only.

11 Where your work actually lives

Everything you write — every study, every note, every mark, every legend entry, and your choice of columns, text size and theme — is stored in your browser on the device you are using. There is no account. Unless you open the sync fold and set sync up, there is no copy on any server; if you do, the copy is sealed before it leaves you, and the server cannot read it. Nobody, including me, can read your notes.

That is a real benefit and it comes with a real cost, and I would rather you understood both than be pleasantly surprised by one and ambushed by the other.

What you get

Total privacy. No sign-up. Nothing to cancel. No terms to accept. Your study is between you and God and nobody is counting the sessions but you — *Tonight* (section 6.13) counts on this device and never leaves it.

What you give up

Automatic sync between devices — unless you turn it on. By default your iPad and your laptop each keep their own notes, and moving a study between them is the export-and-import in section 6.9. Since v39,  *Sync to my other devices* (section 6.12) does it with a generated key and no account; the price is that there is no reset — the 24 words the app shows you once are the only way back. v52

The genuine risk

If you clear this browser's website data, your notes go with it. Not the cache — the website data. It is the same action that logs you out of everything, and it is not something you do by accident, but it is worth knowing before someone tells you to clear your browser to fix an unrelated problem.

So do this, and stop worrying about it

At the end of a study session, press **.md** in the Notes tab and keep the file somewhere you keep things — iCloud, Drive, Dropbox, an email to yourself.

If you are on desktop Chrome or Edge, use **Auto-save to file** once and it will mirror every keystroke into a file from then on, and you can forget about it entirely.

That is the whole backup strategy. It takes four seconds and it removes the only real way to lose your work.

The app also asks your browser to treat its storage as durable rather than as something to be cleared when space runs short, and if saving ever does start failing it puts a warning on screen rather than losing your work quietly. If you ever see that warning, export immediately and then tell me.

12 When something goes wrong

A verse ends with a note that is not scripture	<i>whom: or, whom, said he, I preach</i> , or the like, at the end of a King James verse. That was a marginal note from the source shown as text, and read aloud as text. Fixed in v37; if you still see one, you are on an older cached copy — the About panel's <i>Update now</i> clears it.
The phone shows only one version	That is pocket mode, not a lost column. Tap the version chip to switch, or a verse number to see every version at once. Section 5.6.
A chapter will not load	The app retries once on its own, then tells you in plain English. It is nearly always the scripture source being briefly unavailable rather than anything on your end. Wait a moment and press the chapter arrow again.
No blue Strong's numbers	That translation does not carry tagging. Switch a column to the KJV, which does. This is a property of the translation, not a fault.
The Originals column is empty	Check the <i>Originals</i> box in the settings row. If it is checked and still empty, the original-language text for that chapter has not arrived; try again in a moment.
The microphone buttons are missing	Your browser does not support speech recognition. Chrome, Edge and Safari do. Firefox generally does not. The buttons are hidden rather than shown broken.
The microphone was blocked	You said no to the browser's permission prompt at some point. Allow the microphone for this site in your browser's site settings, then reload.
It reads in the wrong voice	It uses your device's English voice. Change or add a voice in your operating system's speech settings and it will pick it up.
Conversation mode stops on its own	By design, after two minutes with nothing said. It tells you out loud that it is standing down. Tick the box again.
My notes are not here	Almost always a different browser or a different device — notes are per-browser. Check you are in the same one. If you use sync, open the fold and press Sync now ; they come down. On a device that has never been paired, scan the pairing code from one that has, or type the 24 words. If they really are gone, this is what the .md export exists for.

Sync says it cannot open the notes	This device is paired to a different vault from the one the notes are in — a capital letter, a space at the end. There is no way for me to check it or reset it; that is the whole point of it. Pair from the device that made the backup, or restore with its 24 words.
Sync says the server is not set up	The app is saying, honestly, that the storage its sync needs is not there — nothing was sent and nothing was lost. Tell me.
The app looks out of date	Tap the version chip and use Update now .
It says a study already exists on import	It is asking whether to replace it. Say no and the incoming file arrives under a new name, so neither copy is lost.
The peek never appears	It needs a pointer that can rest: a mouse or a trackpad. On an iPad or a phone there is none, and it is not meant to appear there. On a Mac, hold still for a quarter-second and do not hold a button down.
¶ marks a verse, but my word analytics did not count it	By design. A whole-verse mark is anchored to the verse, not to words, so there is nothing to count; mark the word itself if you want it counted.
Tonight is empty, or missing an evening	It counts on this device only. An evening on your iPad is on the iPad, and sync (6.12) does not carry it.
Sync says <i>too many syncs from this address</i>	Thirty syncs from one address in ten minutes is the limit, so that a runaway loop cannot spend the site's daily budget. Wait a few minutes. Nothing on the device was changed.
I pasted a verse and it landed on the wrong one	It landed on the verse whose words matched best, and the message says how many. A sentence that two verses share — the synoptic gospels are full of them — lands on the first and says another matches nearly as well; type the reference, or use Search, which lists them all.
There is no camera button	It shows only on a device whose main pointer is a finger — an iPad or a phone — and only when the browser has a camera it will share, over https. A Mac never shows it; paste the verse instead (section 4.1).
The Mac shows no 	The button appears only when the Mac can see a camera. For an iPhone: unlock it, stand it near the Mac, same Apple ID on both, Bluetooth and Wi-Fi on; on macOS Ventura and iOS 16 or later it appears to every browser as a camera within a few seconds, and the button with it. If the Mac chooses its own camera first, pick the iPhone in the small picker in the bar under the picture; the choice is remembered.
The verse takes a while to appear	The reader loads once, about six megabytes, and the line under the picture says so while it does. After that each reading is a moment on a phone; hold still, and let it finish before moving on. A page with many verses is quicker frozen and tapped.

The camera found the wrong verse, or none

Fill the guide with one verse and hold still; glare and a curved page cost the reader words. The status line says how many of the verse's words it found. If it keeps missing, the paste door (section 4.1) is one tap away on the sheet.

If something is wrong that is not on this list, tell me. The list gets longer because people tell me things.

13 The roadmap

You asked for everything in the backlog, so this is everything, sorted by how certain it is rather than by how exciting it sounds. Anything below the first heading is not a promise.

Promises kept

Every-occurrence Strong's search

The top of this list for several editions of this manual, and now in the app (v30) — followed in the same week by the phrase-by-numbers sequence search (v31), the word→number offer bar (v32), the Variant Lens comparing the Greek foundational texts (v33), the Originals column's Greek made choosable (v34), and in v35 the notes grew up: an Undo that covers actions as well as typing, pictures stored safely beside the text, a search box over every note you have written, a typeface of your own choosing, and a study as an Xmind mind map. In v36 the Patterns Lab stopped asking another server for the words (section 9.5), and since then the Partner has gained its Teacher seat (section 8) and the ELS Explorer has opened. And in v37 the phone finally reads like a page — pocket mode, the whole of section 5.6, which also closed the *mobile reading layout*, *accessibility structure* and *storage durability* rows that sat in the waiting list below for three editions. And in v39 two things this list had said would not happen, happened: **sync** (section 6.12) and **cross references** (section 9), together with **notes on a verse** (section 6.11) and a day's audit of the desktop and the iPad that fixed nine things — the welcome card, the top bar, the fourth column on an upright iPad, the speakers under every Greek word, the pencil, the Notes pane, the voice controls, the verse tap on a wide screen, and the size of every control on a tablet. And in v40: a **peek** on a Mac (section 5.2), a mark on the **whole verse** (section 5.3), **Tonight** (section 6.13), a palette on the phone sized for a thumb (section 5.6.10), and the way back from Guzik and Blue Letter Bible (section 9.6). And in v41: paste a sentence of a verse into the reference box or the picker and land on it (section 4.1). And in v42 and v43: hold the camera over the page itself, with nothing to press, and see the verse outlined with its Greek beneath; freeze the page and tap its verses; in v44 the Mac joins in through an iPhone standing beside it, and the Greek under the verse can be the one the Bible on the desk was translated

from (section 5.7). Sections 5.5, 5.6, 6.6b, 8 and 9 tell the story; the in-app [Change log](#) keeps the whole record, newest first.

Being built next

Search honesty defaults Quotation marks will mean *exactly this* — a quoted search will run the exact-words mode by itself, rather than quietly falling back to closest-in-meaning — and a typed phrase will be offered as its Strong's-number sequence the way a single typed word already is. Small, and exactly the kind of small that keeps the search box meaning what you meant.

Live, and waiting on my review

These are in the app you are using. They were built faster than I could read them, and I would rather say so here than let a finished look stand in for a checked one.

The verses in most of the paths Section 9b says which lists are mine, which are the programmes', which came out of the books — and that the rest were chosen in the building and have not had my review. Every reference exists; whether each is the right one is what I have not yet read through. The newest twenty-three are printed with their words beside them in the repository for exactly that reading.

The 988 card, on a real phone The card on *When Hope Is Gone* has been measured in a browser at a phone's size. Its two buttons have not been pressed on a real phone, and that is the one test that matters for them.

The narrator Built, and switched off: the live site's key was refused on the day this was written, so every chapter is read by the device voice (section 7.3). Mine to fix.

Written and waiting on me to test them

These are finished and sitting on branches. Each one merges when I have put it in front of real hands and watched what happens.

Hebrew versification for the reader The Lab already follows the manuscript's chapter numbers in Joel and Malachi (section 9.5); the reading columns still follow the English. Making them agree, with the mapping shown rather than hidden, is written and waiting.

Pocket mode on a real iPhone, at length Every figure in section 5.6 is a real screenshot, but the thumb-reach of the sheet arrows, the swipe thresholds and the dots beside punctuation are things only weeks on a real phone will settle. My family's phones are the test.

Specified, not yet built

Progressive commentary rendering	A commentary on a long chapter arrives in one lump today, and with six of them in the Deeper tab that matters more than it used to. It should stream in so the first section is readable immediately.
Pacing for the English reader	The 🐼 Speed slider governs the Hebrew and Greek reading only. The English chapter reader and the Reading view still run at a fixed pace. Whether they should answer to the same slider is a real question and I have not decided it — the reason for hesitating is that the slider was built for catching the shape of a single foreign word, and a whole English chapter at 0.6 would be a trial.
Keeping the screen awake while it reads	A long chapter in Greek runs for several minutes, and on a tablet the screen locks before it finishes. There is a browser capability for holding the screen awake and it is the obvious fix; I want to know exactly how the lock behaves on a real iPad before I build against it.
A true interlinear	Word-by-word alignment between the original and the English, rather than verse-by-verse. This needs a properly aligned text — MorphGNT or SBLGNT for Greek, OpenScriptures for Hebrew — and the first job is checking the licences, not writing code.
Under consideration	
Ideas I think are good and have not committed to. Listing them is not the same as agreeing to build them.	
Search results into notes	One tap sending a result list — all 74 <i>al-tira</i> verses — into your observations, where the studying actually happens.
The Septuagint seat	The LXX polished as a first-class translation column beside the Hebrew it renders — and, research first, a lemma bridge so a Hebrew number sequence could find its Greek echoes in the apostles' own Bible. The research is the long pole, not the code.
The Partner narrating the analytics	Ask about a word and the Partner answers from the measured counts — the four renderings, the numbers, the references — never from memory.
AI assistance inside notes	Something like “summarise my observations” or “what have I not asked yet?” from within the notebook. The risk is obvious and it is the reason this is not already built: the moment the app writes your observations for you, it has taken the part you needed to do yourself.
A proper print sheet	A dedicated printable layout, beyond what the PDF button produces today.
A custom domain	A shorter address than the current one.
Hosting the artwork myself	Housekeeping, not a feature.

Decided against

Dictionaries, maps, timelines, picture libraries, reading plans and audio Bibles

Not one of these is a bad idea. Every one of them is somebody else's idea, already built and already free. Blue Letter Bible and sites like it carry word dictionaries and encyclopedias, atlases and maps, timelines and charts, image libraries, devotional reading plans, and narrated and dramatized audio Bibles — they carry them well, and they give them away. A second-rate copy of any of it would cost years and hand you a worse version of a page you can already open. That is what section 1 means: Blue Letter Bible is where you look things up, Berean is where you do the work. What almost nobody builds is the other half — a notebook shaped like the method itself, with Observation, Interpretation and Application anchored to the verse in front of you, marked in your own legend, dictated by voice and read back to you aloud. That is where the depth goes, and it is where it will keep going. The **Blue Letter Bible** button in the Lexicon and the second dashed row in the Deeper tab are this decision in its working form: rather than rebuild their shelf badly, the app opens a door onto it, on the number or the chapter you already have in front of you.

Direct export to Google Docs

It would require running a second server and holding credentials on your behalf, which trades away the exact thing section 11 is about. The Word export opens in Google Docs perfectly well, so the need is already met.

Accounts

Still no. Sync arrived in v39 without one, and still has none — a key your own device generates seals your notes before they leave it, and the server holds what it cannot read — and that is the only kind I was willing to build. An account would give you a reset, and the reset is exactly the thing that would mean me holding a key to your notes. Section 6.12 is the whole reasoning.

14 Credits, sources and a word about the figures

Where the words come from

Scripture text comes from **bolts.life**, and so does the original-language text in the Originals column. Since v36 the *Patterns Lab* is the exception: the Hebrew and Greek it counts letters in now ship inside the app itself — the consonantal Westminster Leningrad Codex and Tischendorf's 8th edition, both public domain — so that page counts without asking another server for the words, and works with no signal — the Hebrew from the OpenScriptures Westminster Leningrad Codex, the Greek from CrossWire's public-domain module of Tischendorf, both named on the Lab page itself. Its Textus Receptus option is still read live. Commentary comes from voices the app may lawfully display in full — among them the public-domain **Jamieson, Fausset & Brown, John Gill's Exposition of the Bible**, and

Matthew Henry. Each is named on its own panel; none of them is anonymous in this app, and none of them is mine. Hebrew definitions are Brown-Driver-Briggs; Greek definitions are Thayer's. Cross references are the openbible.info table, 344,756 of them, used under the Creative Commons Attribution licence (CC BY 4.0) and credited where they show. Two sources are linked rather than carried, at their owners' request or by their stated permission: **David Guzik** at enduringword.com, per chapter, and **Blue Letter Bible** at blueletter-bible.org, per Strong's number from the Lexicon and per chapter from the Deeper tab. Nothing from either is fetched, stored or quoted here. Speech in both directions is the free capability built into your own browser, including the Hebrew and Greek voices — the app supplies no audio of its own and records nothing.

About the figures in this manual

Every figure is a real screenshot of the real app — this edition's, v47, every one of them reshot for it — taken by the project's documentation rig, *scripts/manual-figures.mjs* in the repository: an automated browser that drives the shipping app exactly as a student would, with every word of Scripture and commentary served from public-domain sources. The King James (1769), Young's Literal (1898), the Greek Textus Receptus and the Westminster Leningrad Codex supply the text; the commentary previews are the commentators' own opening words, captured verbatim; the search counts in the figures were genuinely measured at the moment of capture. Nothing was drawn in an image editor, and no figure shows an older edition of the app than the one these pages describe.

One exception, stated rather than hidden. Four passages were added after this edition was cut, because the app had moved and the manual said nothing about it: the opening of section 4.1, the shapes in 5.3 and 6.6, the narrator in 7.3, and the whole of section 9b. Each is marked *v50*. They have no figures of their own yet, and Figures 3 and 4 show the top bar as it was at v47. That is why the cover still says v47: the edition number follows the oldest picture in the book, and it will move when every figure has been taken again.

The study shown throughout — the *Eschatology* notebook, the marks, the legend — is a worked example set up so the figures show a notebook with something in it rather than empty boxes. The rig lives with the project, so every future edition of this manual reshoots its figures from the then-current app in one command — the pictures can no longer drift a version behind the words. Since v37 it also carries a real phone — 375 by 812, touch, the mobile browser identity — for the nine figures of section 5.6, and a test in the repository refuses the edition if the version stamped on the figures disagrees with the version on the cover.

The companion documents

Why Berean	The short case for why this is different from a reference site. The one to hand to a study group.
Field Guide	The inductive method itself, step by step, worked inside this app.
How It Was Built	The architecture, for anyone who wants to know how a single HTML file does all this.
This manual	The complete reference. Every control, every panel, every button.
Published studies	Worked studies in the app's own method, beginning with Daniel 9, at /studies/ — a chapter studied the way the Field Guide teaches, that you can open, read and mark for yourself.

On a phone every one of these opens inside the app, from the gear — section 5.6.9.

One last thing.

This app exists because my family wanted to search the Scriptures diligently and the tools were in the way. If it is in your way somewhere, tell me, because that is the only thing I am actually trying to fix.

The Bereans were not praised for being clever. They were praised for two things together: they received the word eagerly, and they checked it daily. Eagerness without examination is enthusiasm. Examination without eagerness is homework. Hold both.

Ed

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